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MEGALITHIC MONUMENTS OF TURKISH THRACE

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THESIS SUBMITTED FOR DEGREE OF M.PHIL

UNIVERSITY OF DURHAM
DEPARTMENT OF ARCHAEOLOGY
SEPTEMBER 2005



18 APR 2007

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ABSTRACT

Thracian megalithic monuments are confined to parts of east and south-east Bulgaria, north-east Greece and Turkish Thrace. They are located on the Istranca, Sakar and Rhodopes Mountains. On the basis of artefacts discovered at the dolmens and tumuli in western and eastern Thrace, Thracian megalithic monuments date to the Early Iron Age, between around the 11th and 8th centuries BC. Prehistoric monuments laid claim to land through the legitimating of ancestors and their use for communal ceremonies. The megalithic monuments of Turkish Thrace have been known since the 19th century AD. Locating and recording of the dolmens was the main goal of early researchers and so little attention was paid to standing stones complexes and other megalithic monuments in Turkish Thrace. My research was conducted as a regional survey with the aim of examining both the geographical distribution of the full range of megalithic monuments, especially the standing stone complexes, and also intensive surveys were conducted in the Istranca Mountains of the Edirne Region. A number of interpretations have been offered by many researchers about megalithic monuments in general, such as symbolic meaning of complexes, patterns of intervisibility, location, astronomy and ritual of complexes. All these ideas were examined with reference to the Turkish Thrace megaliths. All of the standing stone complexes in Turkish Thrace contain multiple stone rows and lie in a SW-NE direction, aligned on the mid-winter sunset. In particular the standing stone rows in Turkish Thrace may have been intended for sequential processions. A procession can be realised through groups of people moving in an orderly and directional manner. Processions are ceremonial in character, taking place to mark an event or to enact a ritual.

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PREFACE

I have been attracted by megalithic monuments in Turkish Thrace since 1993. When I was working at the University of Thrace as a research assistant, I joined a prehistoric survey project of the Edirne region. It was initiated by the Department of Archaeology in 1995. During this project megalithic monuments were also recorded, and I was especially interested in standing stone complexes and rock curving monuments. Earlier investigation paid little attention to standing stone complexes in Turkish Thrace. After a short fieldwork at the standing stone complex of Kırıkköy in 2000 (involving J. Chapman and B. Erdoğan), I decided to make a research on this material at the University of Durham.

I wish to thank Dr Margarita Diaz-Andreu and Dr Robin Skeates for their supervision of my thesis. Special thanks are due to Dr Peter Rowley-Conwy. Without his support my thesis would have never been completed.

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To my dearest father, I owe the greatest debt that I cannot adequately express in words. Dr Burçin Erdoğan provided emotional and intellectual support without which this work would never have been done.

Finally, I would like to extend my thanks to all those who have helped in many ways. I have included their names in the list below. Any errors, omissions or misquotes etc., of course, remain entirely my own responsibility. Phil Howard, Enikő Magyar, Lesley Harding, Maria Petsani, Evagelia Grigoropoulou, Marina Antonopoulou, the village Hacıdanışment and its Mayor Hasan Durbak, the University of Durham - Department of Archaeology, the University of Thrace - Department of Archaeology. The fieldwork was made possible by generous grant from the Rosemary Cramp fund

Rabia Erdoğan

Durham, September 2005

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CHAPTER 1

INTRODUCTION

Megaliths are among the most significant and widespread prehistoric monuments of Europe. The term megalithic is derived from the Greek words “lithos” meaning stone and “megas” meaning large. They are thus in essence large stone monuments. A monument can also be defined as a cluster of intentional results, made concrete in the form of an artificial product which is visible through space and which maintains this visibility through time (Criado, 1995: 199). The variety of monuments is enormous, ranging from chamber tombs, passage graves, long barrows, standing stone complexes and stone circles. According to Bradley (1993) monuments alter the earth and by doing so they alter time: past, present and future. In other words, monuments once constructed, continue to influence its reading by future generations. As Holtorf (1997) suggests, monuments are reminders. They are intended to be seen and remembered by contemporary and later generations. For early societies monuments might be regarded as a central aspect of their perceived world and their cognitive existence, in that they express a feeling of belonging, of social obligation and identity. Chapman (1997) argues that monuments can act as “time-markers” in the landscape. They refer back to the distant past. The meanings of monuments are transmitted from one generation to the next through their manifestations in social relations and rituals.

Megalithic monuments have been the subject of intense research over several centuries. The earliest studies focused on their architectural and artistic achievement and the wider questions regarding their function and origin (Renfrew, 1973: 30-47). In recent decades, the emphasis has shifted to a concern with understanding the social context and symbolic meaning of these monuments (e.g. Renfrew, 1973; Hodder, 1982; Shanks and Tilley, 1982; Barrett, 1994; Tilley, 1996; Bradley, 1998).

The earliest investigations of megalithic monuments of Thrace began in the late 19th century AD. However, it was first believed that they were the products of Celtic or Proto-Bulgarian peoples (Shkorpil and Shkorpil, 1888, 1890, 1896, 1898). Celts conquered Thrace and Macedonia in 279 BC, and a Celtic kingdom was established in Thrace. Later, the Macedonian King Antigonos II drove them from Thrace and Macedonia (Fol and Mazarov, 1977: 153). The Proto-Bulgarians inhabited the regions to the north of the Caucasus in the 4th century AD. They belonged to the Turkic ethno-linguistic group. However, they interacted with the Slavs in the 6th century AD. In 680, the Bulgarian group of Khan Asparoukh settled in the Danube delta area. They constituted the basic nucleus of the new state called Bulgaria



(Giuzelev at the end of the 19th century). In Turkish Thrace, the first detailed study of megalithic monuments started at the end of the 19th century, as described in next chapter.

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During the last three decades, archaeology has experienced new emphases on method and theory. Studies of megalithic monuments have focused on their social context and symbolic meanings of monuments and the rituals (e.g. Barrett, 1994; Tilley, 1996; Bradley, 1998). In Turkish Thrace, the significance of megalithic monuments has been known in passing since the 19th century, but with the exception of dolmens, there has been no detailed archaeological investigation of these monuments. The aim of this thesis is the definition of the date, intensity, complexity and significance of the megalithic monuments of Turkish Thrace through a pilot investigation of the Edirne region. The generic objectives of this thesis can be summarised: 1. the documentation of the megalithic monuments, especially standing stone complexes in the Edirne region and to conduct a detailed study in a group of representative standing stone complexes; 2. the examination of the relationships between standing stone complexes and other archaeological sites such as dolmens, cairns and settlements; 3. the suggestion of a chronology of the standing stone complexes of Turkish Thrace; 4. the interpretation of social aspects and symbolic meaning of the standing stone complexes, and 5. the identification of traditional beliefs about on megalithic monuments using ethnographic data.

The general problem to be addressed here is the nature and significance of megalithic monuments, especially standing stone complexes in the Edirne region of Turkish Thrace. Specific questions concern their spatial distribution and the relationship between the megalithic monuments and society. Another important research question concerns the date of the standing stone complexes. According to Özdoğan (1985: 527; 1999b) and Akman (1997), the standing stone complexes clearly date to the same period as dolmens, to the Early Iron Age. Christov (2001) also support this view. On the other hand, some Bulgarian researchers believe that the standing stone complexes of Bulgaria are Muslim (Turkish) cemeteries (J. Chapman, Personal communication 2003). According to Chapman, one standing stone complex in Bulgaria has been excavated and some fragments of human bones have been found under some standing stones. However, the excavation report has not been published and all of the finds have now been surprisingly lost (ibid). Özdoğan argues that the standing stone complexes of Turkish Thrace were regarded as martyr grave stones by the modern population (Özdoğan, 1999b). During the Ottoman period, the complexes were reused as cemeteries; however, this does not mean that the complexes date to the medieval period. Our research attempted to solve dating problem through intensive systematic survey in and around the standing stone complexes. The likelihood that adjacent archaeological sites and artefacts close to the standing stone complexes may be linked with the standing stone complexes.

Research Methods

The method of research proceeded as follows:

- 1) The extensive survey was conducted in the Istranca Mountains of the Edirne region, while the intensive survey was applied across the Türbe and İkiztepe area of Hacıdanışment Village. As described in Chapters 5 and 7, the extensive survey was conducted over a large area of ca.30 x 20 km. It was carried out in two phases. The first phase was designed to discover the overall densities of surveyed sites and monuments. In the second phase a more detailed analysis of some standing stone complexes was undertaken. Measured plans of the complexes were produced, followed by a description of every single stone and a photographic record. In the intensive survey a 4 x 2 km block across each selected field was field-walked by a group of 3-4 people, walking in parallel lines spaced 20 m to 30 m.
- 2) Ethnographic data were gathered through interviews with villagers living in the Istranca Mountains. Megaliths and their landscape have generated stories and myths connected with the modern population living in the Istranca Mountains. This work gave us an insight into what the people who live close to the megaliths think about the megalithic monuments and landscape.
- 3) Standing stone complexes were compared with each other in terms of their plan, form, decoration, colour, location and associated sites. On the basis of common similarities and differences between the complexes, different arrangements were recognized.
- 4) Archaeological sites, such as cairns and decorated boulders, and artefacts around some standing stone complexes - Türbe and Hacıdanışment / Eski Mezarlık - were examined.
- 5) Interpretative studies of standing stone complexes were also undertaken. A number of interpretations have been offered by many researchers about megalithic monuments in general such as the symbolic meaning of complexes, patterns of intervisibility, location and territories, astronomy, rituals and the long-term creation and use of complexes. All these ideas were examined with reference to the Thracian Megaliths.

Structure of the thesis

After this introduction in which the aims research methods of this thesis have been outlined and the physical background of Turkish Thrace will follow in the next chapter. In Chapter 3 I, shall discuss the conceptual background of Megalithic studies in Thrace as well as a brief history of Thrace. In Chapter 4, I shall look at the past and present beliefs in Thrace. In Chapter 5, I shall discuss the extensive survey in the Edirne region. In the following chapter, I shall outline the detailed study of a group of representative standing stone complexes - Berberoğlu Ayazması, Hacıdanışment /Eski Mezarlık, Kırıkköy, Türbe and Kırçeşme. In Chapter 7, I shall discuss the intensive survey in the Türbe-İkiztepe area of Hacıdanışment. Finally, in Chapter 8, I shall interpret the standing stone complexes of the Edirne region and suggest a chronology for them.

CHAPTER 2

THE PHYSICAL BACKGROUND

Topography

Turkish Thrace is bordered on its west side by the Meriç (Maritsa) River, on its north and east side by the Istranca Mountain range, the Black Sea and Bosphorus, and on its south side by the Sea of Marmara and the Dardanelles (Fig. 2. 1). The undulating flatlands of the Ergene Basin constitute the main central plain of Turkish Thrace. The Ergene River rises far to the east as the Çorlu stream near Çerkezköy and flows westward across the centre of Turkish Thrace. It then skirts the foothills of the southern highlands and joins the Meriç River. The Ergene River receives numerous tributaries coming down from the Ganos Mountain, and also the Koru and Büyükhacı Mountains on the south. The largest stream, called Ana, rises between the towns of Kesan and Malkara, and emerges north of the town of Hayrabolu, which gives its lower course its name. From the north, it receives a large number of streams coming from the Istranca Mountains, such as, Süloğlu, Akar, Koca, Şeytan, Poyralı, Ana and Sulucak (Admiralty Handbook, 1917; 1942). The confluence of the Meriç and Ergene Rivers lies in a large flat basin, which today, is covered by marshes and rice fields. The region between the Ergene junction and the delta of the Meriç is also marshland. In prehistoric times a deep gulf existed in this part of Turkish Thrace, and during its recession, the basin was occupied by a lagoon and a series of shallow lakes, which were drained in the 1950s (Göçmen, 1976). The Tunca River is a tributary of the Meriç River, which rises in the Balkan Mountains, descends southwards, and joins the Meriç River below the town of Edirne. The width of the Tunca is between 25 m and 40 m (Admiralty Handbook, 1917: 20).

The Istranca Mountain range is the dominant physical feature of Turkish Thrace, which starts from the Çatalca area, continues parallel to the coast of the Black Sea and is connected to the Rhodope massive. Its peak, the Mahya, reaches a height of 1031 metres. On its south-western side, the Istranca Mountain consists of gentle slopes. On its north-eastern side, the ridge throws out an almost continuous series of spurs and hills close to the Black Sea (Admiralty Handbook, 1917: 10). Megalithic monuments of Turkish Thrace are located in the Istranca Mountains. Our survey area lies south-western slopes of the Istranca Mountains, ca. 70 km in the west of the Mahya and ca. 15 km east of the Tunca River.

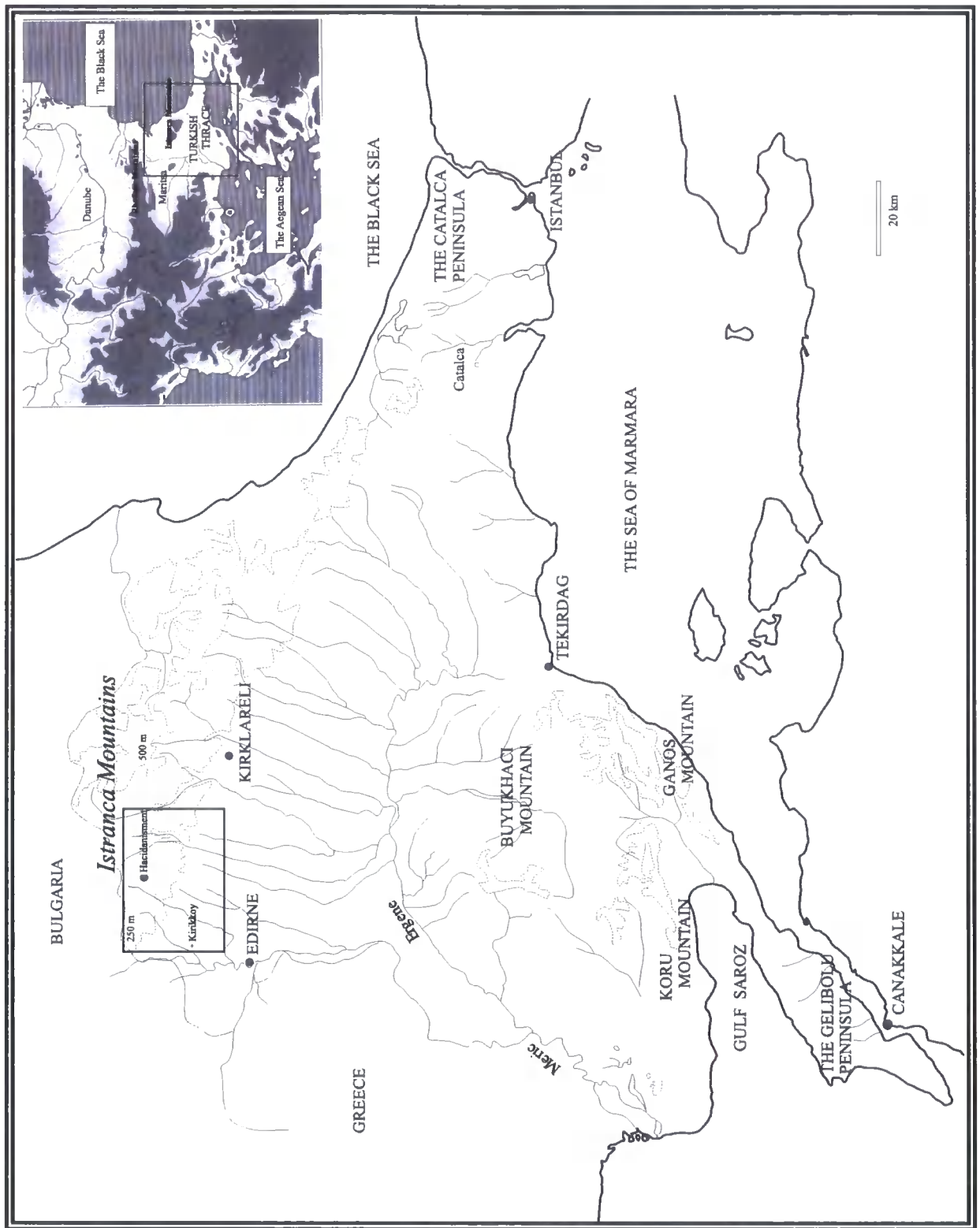


Fig. 2. 1. The topographical features of Turkish Thrace and the survey area

The Black Sea coast of Turkish Thrace is generally exposed, dangerous and inaccessible, cliffed almost throughout its length, and fronted by rocks. Short streams from the northeast slopes of Istranca Mountain range make insignificant breaks in the cliffs. The Lake Terkos lies behind the high coast, and collects the water of several smaller valleys besides that of Istranca Mountain (Admiralty Handbook, 1942: 63). Behind the Çatalca line the country to the Bosphorus is a plateau of fairly uniform heights. It is cut by valleys running parallel to each other from the northwest to the Southeast. On the side of the Sea of Marmara the coast is broken by river mouths, which form deep and safe estuaries (Admiralty Handbook, 1917: 13; 1942: 120).

From about Tekirdag on the northern coast of the Sea of Marmara, the hills spread out westwards and northwards, forming a broken massive plateau. This Plateau is the district of the Ganos, Koru and Büyükhacı Mountains. The Ganos Mountain extends from northeast to southwest, steep towards the sea. Its highest point is İkizcebasi with an elevation of about 702 metres. North-eastwards it is connected with the Ergene Plateau by low hills (Admiralty Handbook, 1942: 118). Koru Mountain is separated from the Ganos Mountain by the Kavak valley. Most of the surface is formed by steep-sided, flat-topped hills. Its highest point is Kuskonak (365 m), north of the head of the Gulf Saroz. Westwards the Koru Mountain sinks into detached hills with the volcanic peak of Çataltepe (385 m) overlooking the town of Enez (Admiralty Handbook, 1942: 118). Enez stands on the flat marshy delta-plain of Meriç, between the lakes of Dalyan and Gala. The Büyükhacı Mountain lies on the north of Koru Mountain. It consists of a thinly wooded plateau extending north-eastwards from the town of Ipsala. It is enclosed by the angle of the Ergene-Meriç junction on the west, and by the headwaters of the Ana Stream on the east. On the north it falls in easy slopes to the Ergene Valley and on the south over cultivated ground to the Büyük Stream (Admiralty Handbook, 1917: 16).

The Gelibolu peninsula is also a part of Turkish Thrace. It is a very narrow and long piece of land, runs parallel to the Anatolian coast line, and is connected to the mainland of Thrace by an isthmus that is only 7 km in width (Admiralty Handbook, 1917: 17; 1942: 71). The interior of the peninsula is hilly country, cut up by the streams. All the largest streams, except the Kocadere drain to the Dardanelles. The eastern shores are formed by low cliffs. There are a number of well-protected harbours such as Akbaş and Gelibolu. The western shores of the Gelibolu Peninsula are higher than the eastern side. It is steep and inaccessible except for short beaches at the mouths of the few streams.

Geology

The core of the Istranca massive is composed by a coarse grained, pink coloured “Kırklareli” gneiss and a thin grained, dark coloured “Fatma Kayası” gneiss (Ternek, 1987: 55). These are overlain by schists of various lusters, quartzite, metaglomerate and marble. This unit is interlude by rocks of granitic origin (Fig. 2. 2). Some pebbles of granite, aplite and quartz were found in the paragneisses at the North of Kırklareli. The granite block of Demirköy is noteworthy (Kurter, 1978: 10). All dolmens of Turkish Thrace have been constructed of grey coloured gneiss, while the standing stone complexes have been constructed using different kinds of stones, such as grey coloured gneiss, mica schist, white, yellow, pink quartzite, quartzite-diorite and blue granite. The gneisses of the core are overlain by phyllite, schist, marble and crystalline limestone in the Catalca region of the eastern Istranca massive. These are mutually covered by, in the south, conglomerates and sandstones of Devonian age. The clastic rocks of Eocene overlie these units. The oldest sedimentary units are the Upper Cretaceous flysch in the north. Eocene starts the Catalca area extending northwest until the Lalapaşa area of Edirne.

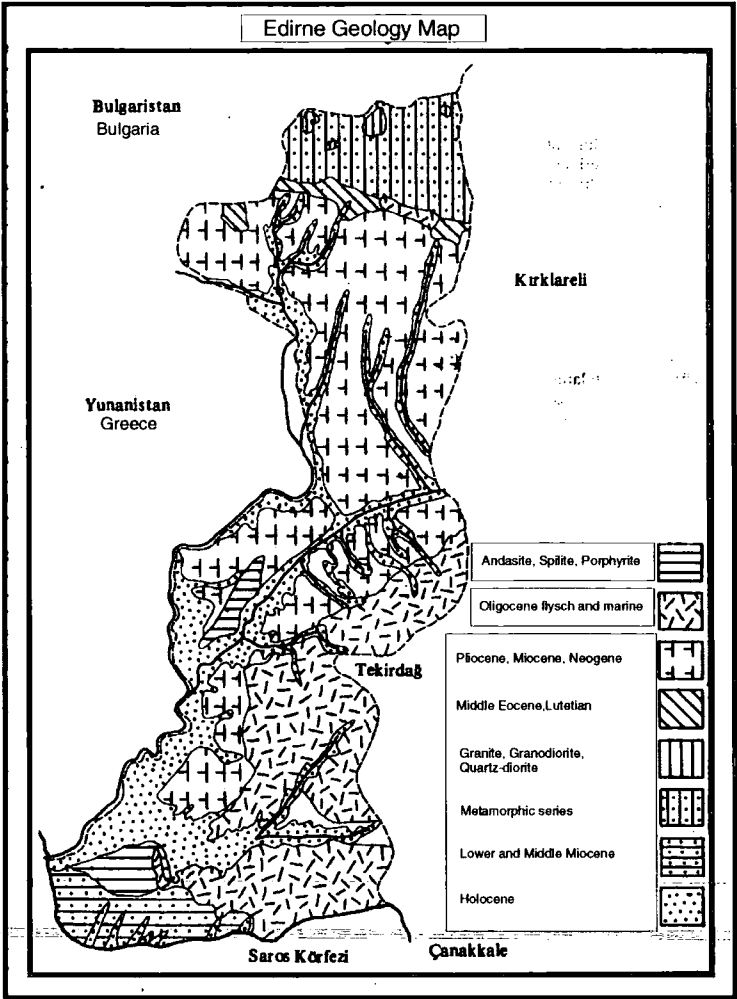


Fig. 2. 2. Edirne Geology Map (Ternek: 1987)

Continental Pliocene and Undifferentiated continental Miocene are fairly widespread in the Ergene Basin. The continental Pliocene in the basin consists of gravel, sand and marls outcropping at hills, slopes and depressions with thicknesses locally exceeding 100 m. Continental Miocene lies unconformably on marine Miocene in some localities and on the marine Oligocene with lignites elsewhere (Ternek, 1987). The alluvial plain of the Meriç River passes seawards into a deltaic plain. This deltaic plain consists of gravel, sand, clay and soil.

The Ganos and Koru Mountains consist of lower flysch at the base, sandstone, conglomerate and limestone at the top. Lower flysch is Upper Eocene-Oligocene in age, intercalated with andesite, basalt and tuffs. Sandstone and limestone are Upper Cretaceous and Lutetian in age. In the Mürefte-Şarköy region, Marine Miocene consists of sandy clays, sandy and micaceous red marls, sandy stones with thin lignite beds and basal conglomerates. There are also chlorite schists and serpentinites of Paleozoic age and some dykes of diorite and aplite. The Büyükhacı Mountain is divided into two units. The lower one consists of marls and shales and the upper unit of lignite bearing sandstones (Ternek, 1987).

Marine Miocene is observed as fairly outcrops on both sides of the Gelibolu Peninsula. Miocene units are Sarmatian age, and they are represented by limestone, sandstone, conglomerate, clay and marl on the top, and marine limestone, basal conglomerate and sandstone on the bottom. Eocene outcrops and Continental Oligocene outcrops are seen on the west coast of the peninsula, while continental Pliocene is seen mainly on the southern part of the peninsula (Ternek, 1987).

Vegetation

The whole of the Istranca Mountain from Northwest to Southeast is today covered in forest, except in the valleys and on the highest peaks. The wood is mainly beech (*Fagus orientalis*), different kind of oak (*Quercus hungarica* Hubeny, *Quercus cerris* L., *Quercus dschoroshensis* and *Quercus pubescens* Willd), and hornbeam (*Carpinus betulus*) (Kantarci, 1974; Dönmez, 1972).

The Ganos and Koru Mountains in the Southern part of Eastern Thrace are covered mainly by different kind of Oaks (*Quercus pubescens* Willd, *Quercus coccifera* and *Quercus cerris*), Red- Pine (*Pinus brutia* Henry) and *Phyllirea latifolia* (Kantarci, 1974). The Büyükhacı Hacı Mountain is marked with some patches of oak wood (*Quercus pubescens*, *Quercus infectoria* and *Quercus hungarica* Hubeny) and *Phyllirea latifolia* (Kantarci, 1974:307).

The Northern part of the Catalca peninsula from the Terkos Lake to the Bosphorus lies the Belgrat Forest. The forest consists of mainly oak (*Quercus dschoroshensis*) and chestnut (*Castanea sativa* Mill.) with beech (*Fagus orientalis*), hornbeam (*Carpinus betulus*) and some

pine and Lime (Kantarci, 1974: 298 ; Dönmez, 1972). The Catalca peninsula is also colonized by strawberry tree (*Arbutus unedo*), *Phyllirea latifolia*, *Laurus nobilis* and *sapartium Junceum*.

Most of the Gelibolu Peninsula is covered by forest. The trees are mainly red-pine (*Pinus brutia* Henry) oak (*Quercus coccifera*, *Quercus pubescens* Willd and *Quercus infectoria*), *Phyllirea latifolia*, *Arbutus andrachnae* and *Cistus* sp. (Kantarci, 1974: 302-303; Dönmez, 1972).

Wheat and sunflowers are cultivated almost throughout Turkish Thrace. Heath, beet, sesame, corn and watermelon are also cultivated in various parts of Turkish Thrace. Rice is cultivated in the Meric and Ergene Basins. Wine is produced in the Tekirdag region.

There are as yet no pollen diagrams in Turkish Thrace. However, in 2002 sediment cores were obtained at two locations at the north-eastern part of the Göl Baba Lake, north of Edirne (Magyari *et al.* 2003). In the near future we will be able to have the first pollen diagram of Turkish Thrace. On the other hand, pollen diagrams from Macedonia and Bulgaria may help us to reconstruct past vegetation. The pollen diagram from Philippi in the plain of Drama in Macedonia which is the closest in our region, shows that ca. 6500-2500 cal. BC, the Philippi region was thickly covered by a mixed-oak forest, probably comprising a mosaic of slightly different kinds of woodland with stands mainly of oak on heavier soils, elm and lime on damper land with perhaps some glades where trees had fallen giving sufficient light for the growth of hazel and ash. During ca. 1900-1000 cal. BC, oak forest was still predominant but the olive pollen curve becomes continuous (Greig and Turner, 1974).

The pollen diagram from the Lake Arkutino in the Black Sea cost of SE Bulgaria is also the closest to Turkish Thrace, and shows that the Lake was surrounded by the swamp forest (Bozilova and Beug, 1992). The forest was mainly occupied by oaks. After ca. 4500 cal. BC *Beech* (*Fagus*) and Hornbeam (*Carpinus betulus*) become more predominant. Swamp forest of the so called Longos forests type with *Alnus* and *Salix* started to develop at about 1200 cal. BC (Bozilova and Beug, 1992). Above data shows that during the Early Iron Ages the Istranca Mountains of the Edirne region was mainly covered by oak trees.

Natural Resources

The Istranca Mountains contain important metal sources. Copper occurs in the Kırklareli region. There are important deposits in the areas of Dereköy and Armutveren on the Bulgarian border (Gültekin, 1999; Wagner and Özturnalı, 2000). Some evidence for prehistoric mining was also been observed (Wagner and Özturnalı, 2000:33). A large number of malachite beads were found in the Neolithic levels of Aşağı Pınar in the Upper Ergene basin (Özdoğan and Parzinger, 2000). There are as yet no excavated Chalcolithic sites, and no metal objects were found in limited Bronze Age excavations. The Istranca Mountains is also a potential source for lead-copper (Ternek, 1987). There are important iron deposits in the Kırklareli region, the area around Demirköy and Dereköy. Iron has been mined since the medieval times but there is no evidence for Prehistoric mining. Lalapaşa and İğneada are potential areas for finding gold deposits.

There are feldspar deposits at Vize in the Kırklareli region, and raw materials suitable for tile making in the village of Sütlüce in the Gelibolu Peninsula (Ternek, 1987). However, there is no evidence for prehistoric use of these sources. Clay deposits have also been found around Istanbul (Ternek, 1987).

Climate and Temperature

In Turkish Thrace, the climate is generally cool with moist winters and dry, hot summers. Certain climate differences can be observed in various parts. On the Black Sea coast the climate is sub-Mediterranean. The Edirne-Kırklareli region has a meso-Mediterranean, while in Tekirdağ and Istanbul regions the climate is thermo-Mediterranean. Thrace has a considerable temperature range, with January means below 2 degree and July means above 25 degree. Turkish Thrace is strongly influenced by winter depressions which pass frequently through the straits, but northerly winds of summer are much drier than along the Black Sea coast (Dewdney, 1971). Consequently, total precipitation is much less, ranging from some 900 mm in the mountains to less than 600 mm in the Ergene Basin, and a larger proportion falls in the winter months. Summer rainfall occurs in short. June and August together have an average of only 11 days with rain (Dewdney, 1971).

Another consideration is that of climatic change. Lamb argues that climatic changes occurred in 4500-3500/3000 cal. BC (Lamb, 1982: 29). This period is characterized by increases in temperature. Summer temperature was 1 to 3 degree higher than today (Lamb, 1982). Todorova (1995: 89) argued that at the end of the fifth millennium BC, the final stage of climate optimum, when mean temperatures reached their maximum of 3 degree higher, was a catastrophic event for Southeast Europe. According to Huntley who works on relationships

between vegetational changes and climatic changes in Europe, 'the *Quercus-Pinus* sclerophyll forests of Southeast Europe have increasing abundance of several major sclerophyll taxa since 8000 BP with some taxa peaking in abundance ca. 2000 BP' (Huntley, 1990: 516). These changes imply increasing temperatures in Southeast Europe since 8000 BP. The reduction in annual rainfall may also relate to increase in temperature. Changes in annual distribution of rainfall could have caused a decline in agricultural production. Soils may also be affected by Climatic changes. Examinations in the Nova Zagora region in Bulgaria show how soil conditions changed during the Early Bronze Age (ca. 3000 cal. BC) period (Dennell and Webley, 1975). A light – coloured soil, similar to the eroded form of the Cinnomonic Forest soil has changed to darker and heavier riverine clay, which is not so suitable for crop cultivation (Dennell and Webley, 1975: 101). The end of the Late Bronze Age in the Eastern Europe and Mediterranean was characterized by the famine and displaced populations. During this period, Greece and Anatolia entered the Dark Ages (Desorrough, 1972).

CHAPTER 3

ARCHAEOLOGICAL BACKGROUND

Megalithic Studies in Thrace

The First Studies

Thracian megalithic monuments are confined to parts of east and south-east Bulgaria, north-east Greece, and Turkish Thrace. They are located on the Istranca, Sakar and Rhodopes Mountains. The first attempt to study megalithic monuments of Thrace was conducted in the late 19th Century AD. Megalithic Monuments in the Istranca, Sakar and Rhodopes Mountains and the Pliska plain were first investigated by the brothers H. and K. Shkorpil (1888, 1890, 1896, 1898), and S. Bontcheff (1896). Later, these early studies were summarized by G. Bonchev (1901) and S. Shkorpil (1925). The Shkorpil brothers were Czech, and they came to Bulgaria after Bulgaria became independent to Bulgarians to investigate their Slavic past. The Shkorpil brothers published many examples of several different types of megalithic monuments - dolmens, standing stones, complexes and rock-cut features, including caves and niches. Small-scale excavations have also been conducted. They compared the dolmens to well-known examples in western and northern Europe and the Caucasus. At the first time they formed the basis for a typology of standing stone complexes, such as regular or irregular and rows, circles or squares. They compared standing stone complexes to "balbals" in the central Asian steppe culture. They have also tried to investigate linguistically names such as "devtashlari", "kapakli", "balbal" or "baba". They also observed that some of the standing stone complexes, but not all, were mixed with Turkish cemeteries. The Shkorpil brothers used the ideas of historians and travellers (such as the ancient Greek scholar Socrates, the Greek geographer Pausanias, and the 19th Century historian-travellers Felix Kanitz, Bertrand Hildebrandt and Bonstetten) who thought that the monuments around the Pliska Plain dated to the Medieval Period or the Proto-Bulgarian, while the rest - the Istranca, Sakar and Rhodopes Mountains - dated to the Celtic period. Bonchev (1901) surveyed the Sakar Mountain range, and tried to find how many megalithic monuments survived since the fieldwork of the Shkorpil brothers. He was also the first to draw attention to the survival of a few pottery sherds in disturbed dolmens (Delev, 1984).

Between the 1930s and the 1950s, extensive research on the megalithic monuments of Bulgaria was conducted by I. Velkov (1938) and V. Mikov (1933, 1934, 1942, and 1955). They concentrated on the origin of the megalithic monuments as well as their typology, description and dating. Relatively little attention was paid to the standing stones. Their results

show that there is an exceptional concentration of dolmens in the Sakar Mountains - a total of ca. 600, total of 100 was also documented in the Istranca Mountains. The dolmen near Mladinovo was also excavated by Mikov. Velkov found sherds in and around the disturbed dolmens, and dated to them to the end of the Halestatt period, the 1st Millennium BC. Mikov also published some sherds found during his excavation, and dated to them to the Early Iron Age between the 8th and 5th centuries BC.

Since 1972, the Institute of Thracology in Sofia has organized fieldwork in the Sakar and Istranca Mountains and excavated some dolmens. The results are published in a two-volume work *Megaliths in Thrace* (Fol, 1976; 1982). This study showed that the dolmens of these regions date to the Early Iron Age (11th to 8th Century BC). Later, in the 1990s a new survey was conducted by A. Gotzev in the Sakar Mountains. Two types of dolmens were observed: single and double chambered tombs with a dromos. Occasionally a row of large vertical stone slabs flanks the entrances (Gotzev 1994: 248). On the basis of pottery discovered in the dolmens, Gotzev dated them to the late 9th and 8th Century BC (Gotzev, 1997: 411). A circular stone monument was recently found and excavated at Dolni Glavanak in the Eastern Rhodopes (Nekhrizov, 2001). It has been dated to the Early Iron Age, with evidence of reuse during the Hellenistic-Roman period.

In Turkish Thrace, following the early work of the Shkorpil brothers, Slaveikov and Mikov, the first detailed study of megalith monuments began at the end of the 1950s. R. Esin who was a retired assistant director of an educational institution, documented some dolmens and standing stone complexes in the Edirne region. Some of these dolmens were visited by S. A. Kansu (1963). Kansu also published Esin's photographs and general descriptions of the monuments (1969; 1971). Kansu believes that the Turkish Thrace megalithic monuments were different form these in Bulgaria and the Caucasus, probably because they were built by different tribes. According to Kansu, megalithic monuments in the Balkans do not date to the Neolithic or Chalcolithic periods. On the basis of the Kırıkköy standing stone complex, he suggests that in Turkish Thrace standing stone complexes show a typically circular plan, reminiscent of the "cromlechs" of Western Europe.

Following Kansu, the documentation of dolmens in the Edirne region was continued by the Edirne Museum. A total of five dolmens were found and a small-scale excavation at the Dolmen of Hacilar was conducted in 1983. The dolmen of Hacilar was transported to the Edirne Museum and re-constructed for exhibition. The excavation report has not yet been published.

In Greek Thrace, megalithic monuments were investigated in 1970s and 80s by D. Triandaphyllos (1973, 1983) and D. Theocharis (1973). They are located in the Rhodopes Mountains. The dolmens differ from the Bulgarian and Turkish Thrace examples in plan,

showing a one-roomed form. Some dolmens are also associated with standing stones. There are also standing stone complexes consisting of multiple stone rows. The megalithic monuments of Greek Thrace have been dated to around 800 BC (Triandaphyllos, 1983).

Research from the 1980's

A survey by the Prehistory Department of Istanbul University in the 1980s was the first serious attempt to study megalithic monuments in Turkish Thrace. As a result of the survey, a total of 56 dolmens and 12 standing stone complexes were found and recorded in the Istranca Mountains (Özdoğan and Akman, 1991; Özdoğan, 1998; 1999b). With reference to the Bulgarian examples and scattered pottery found in some disturbed dolmens, Özdoğan dated the dolmens to the Late Bronze / Early Iron Age, between ca. 12th and 8th Century BC (Özdoğan and Akman, 1991; Özdoğan, 1999b). Özdoğan (1999b: 6) observed that some standing stone complexes showed regular plans, and some standing stones were associated with dolmens and tumuli. He suggested that standing stone complexes clearly dated to the same period as the dolmens.

As a result of his surveys a total of 94 dolmens were recorded in the Istranca Mountains (Akman, 1997, 1998, 1999). A rescue excavation was also conducted at the dolmen of Arpalık, Lalapaşa in 1995-96 (Akman, 1997; 1998). A sealed funerary deposit from within the middle chamber consisted of the human bones of four individuals. Early Iron Age and Hellenistic pottery, spindle-whorls and a fibula were found inside the chambers. Akman developed a typology of Turkish Thracian dolmens. According to him there are two types of dolmen: one-chambered; and two-chambered with a dromos in front. During the survey, large numbers of dolmens were also planned. A survey was also conducted by Akman in the Eastern part of Kırklareli. He observed that megalithic monuments were distributed as far as the Demirköy region close to the Black Sea. However, the results of his last survey have not yet been published. During Akman's survey, relatively little attention was paid to standing stones. Only the standing stone complex of Kırıkköy was published by him (1999). He also suggested that standing stone complexes of Turkish Thrace may be dated to the same period as dolmens (Akman, 1997). This detailed work on the standing stone complex of Kırıkköy in 1999 is an initial study, the only serious attempt to investigate the standing stone complexes of Turkish Thrace (Erdoğan *et al.* 2002).

A Brief Archaeological History of Thrace

Archaeological evidence from Thrace shows that the region has been settled since the lower Palaeolithic period. The earliest known human occupation of Thrace was found in the cave of Yarımburgaz, ca 22 km west of Istanbul. The cave has yielded Middle Pleistocene human occupations (ca. 450, 000-130, 000 BP) with a large fauna. The chipped stone industry comprises pebble chopping tools and a large variety of flake tools (Kuhn *et al.* 1996; Arsebük and Özbaşaran, 1999). Bifacial hand axes of Acheulean tradition and pebble chopping tools have also been recovered from open air sites in Turkish and Greek Thrace (Runnels and Özdoğan, 2001). The Middle and Upper Palaeolithic is marked by an increase in site numbers. Open air and cave sites such as Agaçlı, Gümüşdere, Karababa in Turkish Thrace and Bacho Kiro Cave, Temnata Dupka Cave, Devetashka Cave and Muselievo in Bulgaria have provided rich material of Carention, typical Mousterian, Levallois Mousterian, Aurignacian, Gravettian and Tardi-Gravettian industries (Runnels and Özdoğan 2001; Ivanova and Sirakova, 1995). In the Balkans, the Mousterian culture has a local character characterized by leaf-points (Ivanova and Sirakova, 1995).

During the Epi-palaeolithic period a number of sites were located along the coasts of the Black Sea and the Sea of Marmara. The sites are located on fossilised reddish sand dunes covering the hill slopes near the Black Sea and along the slopes of valleys which run into the Sea of Marmara (Özdoğan, 1985: 522; Harmankaya and Tanındı, 1996). The most important Epi-palaeolithic sites are Agaçlı, Gümüşdere and Dikilitaş on the Black Sea coast (Gatsov and Özdoğan, 1994; Gatsov, 1984). The Epi-palaeolithic sites on the Black Sea coast were investigated by Gatsov and Özdoğan (Gatsov and Özdoğan, 1994). The material from these sites suggests a local culture in this region at the end of the Pleistocene and the beginning of Holocene. This local culture is called Agaçlı after the most prolific site of this period. Gatsov and Özdoğan (1994) argue that local Upper Palaeolithic techniques or traditions played a decisive role in the formation of the Epi-palaeolithic culture, so they use to term “Epi-palaeolithic” instead of “Mesolithic”.

In the Early Neolithic period, Turkish Thrace was characterized by the Fikirtepe and Hoca Çeşme Cultures (Özdoğan, 1999a). Radiocarbon dates indicate that both cultures are earlier than the early Neolithic Karanovo I-II Culture of Bulgaria. Both the Fikirtepe and Hoca Çeşme Cultures can be dated to 6500-6000 cal. BC. However, some sites in north-eastern Bulgaria have revealed dark monochrome pottery earlier than the Karanovo I painted pottery horizon (Todorova and Vajsov, 1993; Stefenavo, 1996). Bulgarian prehistory is dominated by tell Karanovo, one of the largest tells in the Nova Zagora plain. The early Karanovo I layer is associated with white on red painted ware, consisting of angular bands, triangles and spirals (Hiller and Nikolov, 1998 ; Nikolov, 2000). Karanovo II immediately follows Karanovo I. It is characterized by a strong decrease in white on red painted pottery and an increase in

channelled decoration on dark burnished surfaces (Hiller and Nikolov, 1997; Nikolov, 2000). Boyadziev published radiocarbon ages of 6000/5900 - 5500/5450 cal. BC for Karanovo I-II (Boyadziev, 1995: Table.4). Sites such as Salatina, Pernik, Kovachevo, Cavdar and Keremikovci in western Bulgaria, Anza and Nea Nikomedia in Macedonia, and Hoca Çeşme in Turkish Thrace have produced early Neolithic white on red painted wares.

The Bulgarian Karanovo III-Vesselinovo Culture is dominant in the Middle Neolithic period of Thrace. It is characterized by well-burnished black, grey or brown monochrome wares. The recent excavations at Karanovo show that a hiatus between Karanovo II and III is not attested (Hiller and Nikolov, 1997), and that the pottery exhibits a direct development from its predecessors. Boyadziev gives radiocarbon dates of 5500/5450 - 5200/5100 cal. BC for Karanovo III (Boyadziev, 1995: Table.4). The Late Neolithic period (ca. 5200-4800 cal. BC) of Thrace is marked by different ceramic networks - Töptepe, Maslıdere, Karanovo III-IV, Kumtepe Ia, Akropotamos, Cardakalti, Hamangia, Paradimi and Kalojanovec (Erdoğan, 2002). The southern part of Turkish Thrace was represented by the Töptepe Culture, while the Western part of Turkish Thrace was represented by the Maslıdere Culture. In both cultures, pottery was characterized by coarse ware with incision and excision decoration. Karanovo III-IV settlements were found in the Northern part of Turkish Thrace. On the other hand, Karanovo III-IV settlements have typical Töptepe and Maslıdere wares.

The earlier phase of the Chalcolithic is characterized by local cultures closely related to each other. In Southeast Bulgaria it is represented by the Maritsa culture; in the Turkish Thrace it is represented by the Kocatepe Culture; eastern Bulgaria and the Black Sea coast is represented by the Sava and Poljanica Cultures, and in western Bulgaria and Greek Thrace it is represented by Dikilitaş-Salatino Culture (Todorova, 1986). The pottery is characterized by conical, biconical, hemispherical and tulip-shaped bowls, hollow high-pedestalled vessels, high lids, deep incised and graphite decoration (Todorova, 1978).

During the later phase of the Chalcolithic ca. 4500 to 3800 cal. BC, major changes occurred in the East Balkans. This period is characterized by the Varna, Gumelnita-Karanovo VI and Krivodol-Saltuca Cultures. The planned tells such as Ovcharovo, Poljanica, Targoviste and Radingrad are enclosed and defended by banks, ditches or palisades (Bailey, 2000). There is a trend towards gradually increasing diversity and wealth of grave goods in cemeteries such as Goljamo Delcevo, Vinica, Devnja, Ovcharovo, Targoviste, Radingrad and Poljanica (Todorova, 1986; Chapman, 2000: 168-179). However, the trend reaches its peak in the Varna cemetery, where a small number of the 281 graves contain massive concentrations of artefacts in a wide array of raw materials (Bailey, 2000). Cemeteries have also been discovered on or near the Black Sea coast in the Hamangia culture, most notably at Golovita, Cernovoda and Durankulak (Bailey, 2000: 196-197). These cemeteries contain rich grave goods made of gold, silver, copper, marble, alabaster, rock crystal, shell, bone and fired clay. During the later stage of the

Chalcolithic period in Turkish Thrace, there was a decrease in the number of the settlements. Only a few small sites have been discovered in the upper Ergene Basin (Erdoğu, 2002).

As I mentioned in Chapter 2, at the end of the Chalcolithic period the natural environment of the region changed and almost all settlements were deserted for almost a millennium. Only a few small sites were discovered with unsophisticated artefacts (Todorova, 1995). At about 3200 cal. BC, the Early Bronze Age Ezero, Ezerovo, Cotofeni and Pit Cultures emerge without links to any local antecedents (Panayotov, 1995). Although the Pit culture of the northern Black Sea coast extended into Thrace, archaeologists believe that the Early Bronze Age is not a sequence of a general invasion but a long process of influences expressed in varied forms. The southern part of western Thrace is represented by the Ezero culture. It has been divided into three stages: Ezero, Mikhalich and Sveti Krilovo. By contrast, the Marmara region and the Gelibolu Peninsula are characterized by the Anatolian (Troya) Early Bronze Age Cultures (Kılıç, 2000). EB 1 is represented by tells such as Ezero and Yunatsite. The pottery can be compared with Kumtepe Ib, Troya I and Poliochni I-II. EB 2 is represented by tells such as Mihalich and Ezero. The Michalich style pottery is quite close to Troya I. Parallels can be recognised in its shape and decoration. On the other hand, a specific feature in the Michalich repertoire is corded decoration. EB 3 is represented by tells such as Sveti Krilovo and Karanovo. There is a development in pottery repertoire. During this period some Anatolian-sponsored colonies were implanted on the inner part of Turkish Thrace, e.g. Kanlıgeçit. Kanlıgeçit consists of an acropolis and a lower town. A series of megara with stone foundations inside a fortification wall were discovered (Özdoğan, 1999b). The construction technique, hitherto unattested in the region, and the associated pottery point to connections with the Troas and Western Anatolia. The north-eastern part of western Thrace is represented by the Pit culture, while the Black Sea coast is represented by the Ezerovo culture. Both cultures correspond to the Mikhalich stage of the Ezero culture

Middle Bronze Age material was found in the tell of Galabovo and Yunatsite in Bulgaria. In Galabovo several imported vessels of Anatolian and Aegean type were found (Leshtakov, 2002). According to radiocarbon dates, the Middle Bronze Age can be dated to ca. 2500-2100 cal. BC (Boyadziev, 1995, Table 4.). There are no known Middle Bronze Age sites in Turkish Thrace.

During the Late Bronze Age, ca 1500-1000 cal. BC, there was a migration from the southern Russian steppes. The Late Bronze Age culture is divided into two phases; Asenovets and Polovdiv-Cherkovna (Lichardus *et al.* 2002). The Asenovets phase is characterized by dark faced pottery with incised and indented decoration including typical wishbone-handles. It is dated to the periods of Kastanas IV, Late Troy VI and Troy VIIa in the Aegean region. The Polovdiv-Cherkovna phase is characterized by dark faced pottery with incised and relief band decorated pottery. It is dated to the periods of Kastanas IV-V and Troy VIIb in the Aegean

region. Close contact with the Aegean region is also documented by Gray Minyan and Late Mycenaean painted pottery (Lichardus *et al.* 2002).

The transition from Late Bronze to Early Iron Age is a matter of convention and disagreement. Iron began to replace bronze by around 1000 cal. BC. Some archaeologists have suggested the autochthonous development of the Iron Age culture of Thrace, while for others the migration from the north played a role in the development of the Iron Age culture (Shalганова and Gotzev, 1995: 328). On the basis of pottery, settlement patterns and burial practices in the Early Iron Age can be divided into two phases: the first phase covers the 11th to 9th century BC, while the second phase covers the 9th to 6th century BC (Gotzev, 1997). According to some archaeologists, the Late Bronze Age cultures were contemporary with the complexes of incised and stamped ware typical of the first stage of the Early Iron Age. Others have suggested that there is a cannellured ware between the Late Bronze and Early Iron Age (Shalганова and Gotzev, 1995). However, during the Early Iron Age incised decoration was replaced by stamped decoration. The Early Iron Age pottery is characterised by stamped decoration with s-shaped spirals and circles connected with tangents designs, knobbed amphoras and cups with one high handle and cannalled decoration.

During the Early Iron Age four types of settlements can be recognized: unfortified settlements in the plain (e.g. Pshenichevo), unfortified settlements built on naturally defensive hills (e.g. Malkoto Kale), fortified settlements on hills or hillforts (e.g. Nebet Tepe) and settlements situated on prehistoric tells (Gotzev, 1997). Early Iron Age rock sanctuaries are also located in Southwest Bulgaria and Rhodopes. They are found on hills, isolated from the surrounding terrain by steep slopes. The rock sanctuaries near Levunovo and Babyak are noteworthy (Shalганова and Gotzev, 1995; Archibald 1998: 34-38). Burials loom large across Early Iron Age society. Tumuli and cairns are naturally a prominent feature of the landscape, but their locations indicate that they were deliberately selected to be as visible and significant as possible (Archibald, 1998). Dolmens were situated in similar positions, on low spurs, hills and upper terraces. They are located in rocky outcrops of the Sakar and Istranca Mountains (Delev, 1984; Gotzev, 1994). The main burial type in cairns and tumuli was cremation. Inhumation was also practised alongside cremation, and the existence of secondary burial practices is also documented (Archibald, 1998: 48-53).

During the 5th and 4th centuries BC, Thrace was controlled by the Odrysian Kingdom (Archibald, 1998). In 480 BC, the Persian army under the command of Xerxes crossed Thrace. The Odrysian king Teres joined with many Thracian tribes against the Persians. His successors Sitalces and Seuthes I extended their kingdom to the Danube and the Aegean coast. The power of the Odrysian Kingdom was struck by Philip II of Macedon around 343 BC. Nothing of major importance happened until the death of Alexander the Great. The Odrysian King Seuthes III then rebelled against the Macedonians. Thrace becomes a state of revolt.

After the fall of the Macedonian Kingdom, the Odrysians appear to have been treated with consideration by the Romans, who employed them as useful allies against newly conquered peoples. In 42 BC, King Sadales, who had no children, bequeathed his kingdom to the Romans (Archibald, 1998). In 29 BC, Augustus seems to have left the Odrysians the appearance of independence. During this period, the Bessi tribe rebelled against the Romans. In 14 BC, a large army under a Bessian priest of Bacchus attacked the Odrysian king of Rhascuporis who was protected by the Romans. A Roman army was sent to Thrace and after three years of war the Romans succeeded in beating the Bessi. Later, the Romans gradually absorbed all the powers of government in the country. The last native king of the Odrysians, Rhoemetalces II, was made, by Caligula, ruler over the whole country in AD 38 (Archibald, 1998). Later, Thrace shared in the general fortunes of the Roman world, which was divided into the Eastern and Western Empires. Thrace becomes a province of the Eastern Roman Empire. In AD 255, 280, 314, 323 and 334, Thrace was invaded by the Goths. In AD 395 the country was overrun by Alaric and in AD 447 by the Huns. In 1353 the Ottomans then conquered the whole region.

CHAPTER 4

RELIGIOUS BACKGROUND

In this chapter, I would like to talk about some religious beliefs in Thrace from ancient periods to the present times. I believe that this will be very useful for the interpretation of the megalithic monuments of Turkish Thrace. The religious background of Thrace may show that the megalithic monuments were always sacred in every religion. It is possible that the construction of social memory in Turkish Thrace may involve direct connections to the megalithic monuments.

From the Prehistory to the Early Medieval Period

The basic sources on ancient Thracian religion are Greek and Roman authors such as Herodotos, Strabo, the geographer Pomponius Mela and the historian Titus Livius and Jordanes (Christov, 2001: 8). According to Herodotos (*History*, v.7), the ancient Thracians worshipped three divinities, the Greek Ares the god of war, Dionysos the god of wine and Artemis the great nature-goddess, and their kings worshipped a fourth divinity, Hermes the messenger god, to whose posterity they were believed to belong. Herodotos (*History*, iv. 96) and Strabon (*Geography*, vii. 293) also inform that the northern Thracian tribes worshipped Zalmoxis. Whether he was a god belonging to the under world or a human being is an open question. Several of the myths seem to indicate that there were some divine kings, such as Lykurgos, Penetheus, Rhesos and Orpheus in Ancient Thrace. Among them Orpheus, who was originator of the Orphic cult, is of such importance as to deserve separate treatment. Ancient writers state that the Thracians erected their sanctuaries on mountain tops and the main ritual sacrifice took place in rock-sanctuaries (Fol and Mazarov, 1977: 31; Christov, 2001: 8).

Orpheus was a royal priest of Dionysos. He was the greatest musician and poet of Greek myth, whose songs could charm wild beasts and coax even rocks and trees into movement. According to Greek myth, when Orpheus' wife was killed by the bite of a serpent, he went down to the underworld to bring her back. His songs were so beautiful that Hades the underworld god finally agreed to allow his wife Eurydice to return to the world of the living. However, Orpheus had to meet one condition: he must not look back as he was conducting her to the surface. Just before the pair reached the upper world, Orpheus looked back and his wife slipped back into the underworld once again. Orpheus was inconsolable at this second loss of his wife. He spurned the company of women. A group of Ciconian Maenads, female

devotees of Dionysos, came upon him one day as he sat singing beneath a tree. They attacked him, throwing rocks, branches, and anything else that came to hand. However, Orpheus' music was so beautiful that it charmed even inanimate objects, and the missiles refused to strike him. Finally, the Maenads' attacked him with their own hands, and tore him to pieces. Orpheus' head floated down the river, still singing, and came to rest on the island of Lesbos (Morford and Lenardon, 2002).

Orphism constituted a mystic cult of ancient Greece, believed to have been drawn from the writings of the legendary poet and musician Orpheus. These writings were called the Orphic hymns or rhapsodies and they dealt with such subjects as purification and the afterlife. In the Orphic religion, the physical body (soma) was understood to be a prison-chamber for the immutable, true essence (psyche) of a person. The Orphic myths taught that individuals were trapped in an endless cycle of reincarnations until somehow purification was completed and the soul could be released from matter's deathly grip.

The Thracian Orphism doctrine is based on general cosmogonic idea of the Great Goddess-Mother as nature (Fol, 1994). The Great Goddess-Mother is to be identified with mountain's peaks, rocks and caves. She was known by several names such as Artemis, Bendis and Kybele. Her son, the Thracian king-priest Orpheus comes to the earth as a rock-god. His duty was to organize the social order reflecting the cosmogonic bipartite structure. The name of Orpheus is of Thracian origin. Etymologically, it can be divided into two parts; the affix 'o', stands 'similar to', and the rest of the name is associated with the words for mountain and light (Teodosssiev, 1995). Thracian Orphism combines the cult of the sun and the earth. His sanctuaries have been erected on mountain tops, related to sunrise and sunset. Interestingly, archaeological evidences suggest that megalithic monuments of Thrace such as dolmens and standing stone complexes were used or reused by the ancient Thracians (e.g. Nekhrizov, 2001; Özdoğan, 1998).

Christianity entered Thrace fairly early, in the 4th century AD. Historians believe that the ancient Thracian religion and Christianity influence each other (Kazarow, 1938). On the other hand, the Proto-Bulgarians inhabited Thrace in the 4th century AD and they interacted with the Slavs in the 6th century AD. During Christianity, chapels are often built on the ancient Thracian cult places, especially on mountains.

The Ottomans and the Religious Sect of the Islam-Bektashi

In 1353 AD, when the Ottomans conquered the whole of Thrace, a religious sect of Islam 'Bektashism' entered the region. The Bektashi order was founded in the 13th century AD by a Turk from Khurasan, Central Asia, Hacı Bektash Veli (Figlali, 1990). The Bektashi order found nearly all of its support in Anatolia as well as in the Balkans because of Ottoman soldiers. The Bektashi belief is based on the trinity Allah-Muhammed-Ali (God-Prophet-Saint). Saint Ali is in fact no one but the God of the Heavens of Turks. As Orpheus, Ali is also identified with the sun or light. So, Bektashi believers pray to the sun while rising in the morning. In the Balkans, the Christian practices of confession and the ritual sharing of bread were adopted by the Bektashi sect. Women take part in rituals alongside men and wine is often used in ceremonies despite being considered forbidden by Sunni Muslims (Figlali, 1990).

Rocks and stones were among natural elements regarded sacred by the Bektashi. In the Ancient Turkish legends of creation rocks and stones are referred to as powerful and mighty sacred beings which redeem, save and shelter the community. The shrines, sacred stones, sacred rocks, sacred great trees and sacred water fountains are visited as vowing places by the Bektashi (Ocak, 1983). Most of the shrines were associated with rocks and stones which are attributed with intermediary hidden powers to help recover one's health, make him happy and successful. Vowing places of sacred rocks and stones have also legends. For example in the town of Hacı Bektash in central Anatolia a rock with a hole is a very important vowing place. According to a legend, soldiers attacked Hacı Bektash's lodge and he fled to the surrounding hills on his horse. There he found refuge under this outcropping of rocks. The enemy soldiers surrounded Hacı Bektash for forty days and forty nights. Then, with one blow of his fist, Hacı Bektash made a hole in the rocks large enough for both him and his horse to escape. The hole then closed back down to the size of a normal person's shoulders (Ocak, 1983).

The hole in the rock remains today, and many Bektashi believe that if a righteous person tries to fit through the hole, it will open wide enough for him or her to pass through. But if an unrighteous person tries to squeeze through, the hole will shrink even further, making it impossible for him or her to pass. Each year, hundreds of individuals try to go through the hole (Ocak, 1983). Bektashi holy persons in Turkish Thrace have also similar stories.

As in Ancient Thracian religion, Bektashi shrines are also situated on the top of a high mountain and it is related to the cult of the mountain. Ancient Turkish people believed that mountains were of heavenly nature pertaining to God. The cult of mountains among the Shamanist Turkish communities is directly related with the belief of "the God of Heavens". Sacrifices were offered to "the God of Heavens" in the mountains regarded sacred (Ocak, 1983: 71-77). In the Bektashi order, the God of Heavens is Saint Ali.

The Bektashi Sect and the Muhittin Baba Mountain

The megalithic monuments of Turkish Thrace are located in the mountainous region. In the Edirne region, most of them are situated around the Muhittin Baba Mountain which is the highest point of the region. The Mountain was called after a saint of the Bektashi sect in the 16th Century. His grave (shrine) sits on the top of the mountain. The Muhittin Baba Mountain is associated with rocks and stones which are attributed with intermediary hidden powers to help people. As I will mention later, today the beliefs and practices in relation to the Muhittin Baba Mountain are the remains of forms of the ancient beliefs whose original forms have been forgotten and the practice areas have been changed into presently perceived forms.

Bektashi shrines with rocks and stones have played an important role as a hope and psychotherapy for the incurable illnesses and difficult situations. Bektashi do not go to mosques which are used by Sunnis to perform the ritual prayers. Shrines function as a place of worship, and they are situated on the top of high mountains. Shrines are the most appropriate places where the Bektashi keep alive the remains of their ancient beliefs (Ocak, 1983). As a result of evaluations of beliefs and customs practised by Bektashi in the shrine of Muhittin Baba, the similarity between the belief of the God of heavens and the divine attributes of the Saint Ali, the ancient forms of beliefs and traditions, such as ancestors cult (respecting to the spirit and the grave of ancestor, visiting the grave of ancestors, dead feasts, turning around the grave of ancestor, bloody and bloodless sacrifices) and various cults of nature (the cult of the mountain, the cult of stone and rock), have been revealed.

Bektasi shrines in Turkish Thrace are also built on the ancient Thracian cult places on mountains. According to modern communities of Turkish Thrace some dolmens were believed to be the burial place of a holy or important Bektashi person, while the standing stone complexes were believed to mark the graves of the Bektashi martyrs. It seems that ancient monuments of Turkish Thrace were also sacred places in the Ottoman period.

CHAPTER 5

THE EXTENSIVE SURVEY

Introduction

In the Edirne region, megalithic monuments such as dolmens and standing stone complexes and other connected sites such as rock-cut features are located on the edges of the Istranca Mountains. The Istranca Mountain range is the dominant physical feature of Turkish Thrace, which starts from the Çatalca area of Istanbul, continues parallel to the coast of the Black Sea and is connected to the Rhodope massive (see Fig. 2. 1) The recording of megalithic monuments of the Edirne region started in the 1960s. The earliest publications dealt with some dolmens and standing stone complexes and were published by Ş. A. Kansu (1969; 1971). Following Kansu, the documentation of dolmens in the Edirne region was continued by the Edirne Museum. In 1983 the Edirne Museum undertook a small-scale excavation at the dolmen of Hacılar.

A survey of the Prehistory Department by the Istanbul University in the 1980s, was the first serious attempt to study megalithic monuments in Turkish Thrace (Özdoğan, 1982; 1983; 1985). The main aim of the Istanbul University surveys was to establish the prehistoric sequence of Turkish Thrace and to compare similar materials in the Balkans and Anatolia (Özdoğan, 1985). The extensive survey concentrated on selected areas, and one of the selected areas was that of the Edirne and Kırklareli regions. As a result of the Istanbul University surveys, a total of 56 dolmens and 12 standing stone complexes were found in the Istranca Mountains of the Edirne and Kırklareli regions (Özdoğan and Akman, 1991; Özdoğan, 1998; 1999b). Later, in the 1990s, a more extensive documentation of dolmens was undertaken by M. Akman. As a result of his surveys the total of dolmens so far found is 94 for the Istranca Mountains (Akman, 1997; 1998; 1999). A rescue excavation was also conducted at the dolmen of Arpalik, Lalapaşa in 1995-96 (Akman, 1997; 1998). In 1995, a prehistoric survey project of the Edirne region was initiated by the Trakya University (Erdoğu, 2003). It concentrated in the area of the district centres of Lalapaşa, Süloğlu and Edirne / Centre. This project was concerned with the settlement histories of Turkish Thrace, from the Neolithic to the Early Bronze Age. A number of intensive, systematic valley surveys were conducted for site and off-site scatters, as well as the intra-site gridded collection for a selection of these sites. During this project, megalithic monuments were also recorded. In this project I participated as a team member. My work focused on the medieval materials in order to differentiate them from the prehistoric material culture. During the three years of the project, 1995-8, the most visual sites such as dolmens, standing stone complexes and rock carvings

were documented, most of them for the first time. The decision was taken not to record the standing stones in the survey area, given that all of them, Kırıkköy, Hacılar, Keremettin, Hacıdanışment / Eski Mezarlık, Lalapaşa and Sülecik were already known. For me, however, the existence of the standing stone complexes was a discovery and I increasingly became interested in them and this would become the origin of this work.

The location and recording of dolmens was the main focus of the early researches by Kansu, the Edirne Museum, Özdoğan and Akman, and so little attention was paid to standing stone complexes and other megalithic monuments. The detailed work on the standing stone complex of Kırıkköy, located about 10 km to the south-west of the Hacıdanışment Village, was the only serious attempt to address some of the issues regarding standing stone complexes of the Edirne region (Erdoğu *et al.* 2002). The survey described in this and the following chapters represents a step further: it looks at a wider area and analyses it from a more comprehensive variety of perspectives. The research which I am presenting here was conducted as a regional survey with the aim of examining both the geographical distribution of the megalithic monuments and also that of settlements and artefacts in different periods.

The survey of the Edirne region which forms the basis of this dissertation was undertaken in the summers of 1999, 2002 and 2003. The main aims of the fieldwork can be summarised as follows: firstly, to commence a systematic extensive field survey of a selected area and to document the megalithic monuments, especially the standing stone complexes and dolmens and other related monuments such as cairns. Secondly, to select a group of representative standing stone complexes and to undertake a detailed study of them. Thirdly, to conduct an intensive survey of the areas between documented standing stone complexes in order to identify archaeological sites and associated finds. Chapter 7 will deal with this intensive survey, whereas the extensive survey will be discussed in chapters 5 and 6.

The objectives of the extensive survey were: first, to improve our understanding of the character and chronology of standing stone complexes; and second, to understand how and why the standing stone complexes were built, and to, finally, integrate into the analysis Barrett's idea about the long-term creation of sites rather than assuming that the total plan represents a single-phase construction (Barrett, 1994)¹.

¹ This idea leads to the notion of the biography of the site with a gradual accretion of place-value with increasing longevity or differentiation of associated social practices. Archaeology partly came into existence through the use of ethnographic analogy to interpret and understand the past. Ethnographic studies in Madagascar show that standing stones are erected for many different reasons (Pearson and Romilisonina, 1998). Such studies may help us to interpret why the standing stone complexes of the Edirne region were built.

Fieldwork Methodology of Extensive Survey

The First Phase

The Istranca Mountains area of the Edirne region was chosen to conduct an extensive survey. The reason for choosing this area was that a large number of megalithic monuments were known to exist in it. Extensive surveys yield results on a very large scale, and are designed to discover the overall densities of surveyed sites and monuments. The extensive survey undertaken in the Edirne region was conducted in a large area, ca. 30 x 20 km (Fig. 5. 1). It was carried out in two phases. In the first phase, promising areas were surveyed by field walking, assisted in some cases by the information provided by local villagers. Given the visibility of these monuments on the ground, this method has proved to be highly appropriate and effective. In the second phase, a more detailed analysis of some standing stone complexes was undertaken.

The first phase survey of the Edirne region tried to answer four basic questions to which field survey could provide at least partial answers (Cherry, 1982: 14). These were: how many sites of all types and sizes are there in the area; how these sites were distributed by period and function; how this distribution related to various environmental variables; and how the sites related to one another. Information about the number of sites by period was important for a comprehensive picture of the archaeological potential of a region. The site type, function, and possible length of time, as well as relationships between site and environment, constitute important steps in the analysis of settlement patterns. The inter-relationships between archaeological sites are also important for understanding visual and social relationships. All these factors were taken into account and were all included in the fieldwork notes.

During the extensive survey, 14 standing stone complexes were investigated, five of which were newly discovered complexes. At least five dolmens, which were associated with standing stone complexes, were also investigated. During the extensive survey one rock-cut feature, one rock carving and one fortified monumental complex were also found. The results of the first phase of the extensive survey will be given in this chapter.

The Second Phase

The second phase of the extensive survey focused on a small sample of the total of the standing stone complexes. Given the labour-intensive needs of documenting each of the standing stone complex in detail, the decision was taken that only five samples would be documented in detail - Berberoğlu Ayazması, Türbe, Hacıdanışment - Eski Mezarlık, Kırıkköy and Kircesme (Fig. 5. 2). This selection reflected the range of variability existing in all fourteen of the standing stone complexes. In addition to the data gathered for all fourteen of the standing stone complexes a range of further information was collected (location and description was made, photographic information was taken and a sketch plan was made when allowed by the local villagers). This related to details of their arrangement, size and location in order to be able to compare them with each other and to try to understand better the factors underlying the formation of these monuments. The detailed investigation of the standing stones followed several procedures. In the first place, a measured plan of complexes was produced, followed by a description of each stone.

Regarding the method to make a measured plan, the survey equipment used was simple due to limitations of available equipment: a disto-basic automatic measurement machine, a hand held tape and a compass. First, some control points were established in and around the complexes. Each control point was located in relation to at least two others by distance measurements and compass bearings. Distance measurements from the control points to the stones were then taken, which allowed the creation of a complete plan. With limitations of time, this method has proved to be very effective and easy. The Lis-Cad computer program was used for plan drawing and the Auto-Cad program was employed for drawing each single stone. Complete plans were created using an Adobe Illustrator 10 programme.

The measured plan of the complexes was followed by a description of each single stone and a photographic record. The shape, colour, orientation, decoration and material of each single stone were documented and added to a Stone Record Form, the basic form used for the description of stones (Appendix 2). The system just described was inspired by the work undertaken at the Clava cairn project (Bradley, 2000) and was first applied in the Kırıkköy complex of the Edirne region in 1999 (Erdoğan *et al.* 2002). In the Clava project the colour, shape, material and decoration of every single stone was documented in detail. According to Bradley this system of documentation can enable the quantifiable analysis of the stones in relation to their shape, colour and sources (Bradley, 2000: 7-31).

Bradley also classified the standing stones forming circles around the cairns into flat, rounded and pointed tops (Bradley, 2000). According to Bradley, these stones were selected to introduce a visual effect. Top shapes were also noticed by Aubrey Burl especially in pairs of standing stones in Britain, Ireland and France (Burl, 1993: 181-202). He has argued that

flat and pointed tops on pairs of standing stones can be interpreted in terms of gender symbolism (i.e. flat= female, pointed= male). In the standing stones of the Edirne region, five top shapes are proposed with reference to Bradley's classification and the form of the Turkish Thrace standing stones themselves: 1. rounded, 2. pointed, 3. flat, 4. flat-pointed and 5. irregular (Fig. 5. 3). In the irregular type, some massif stones with no specific shapes have been included. Some pointed tops that are flattened have been clustered under the flat-pointed type.

In addition to the top shape, archaeologists working on the standing stones of Britain have generally recognised two types of body shape: rectangular and irregular (e.g. Burl, 1988).

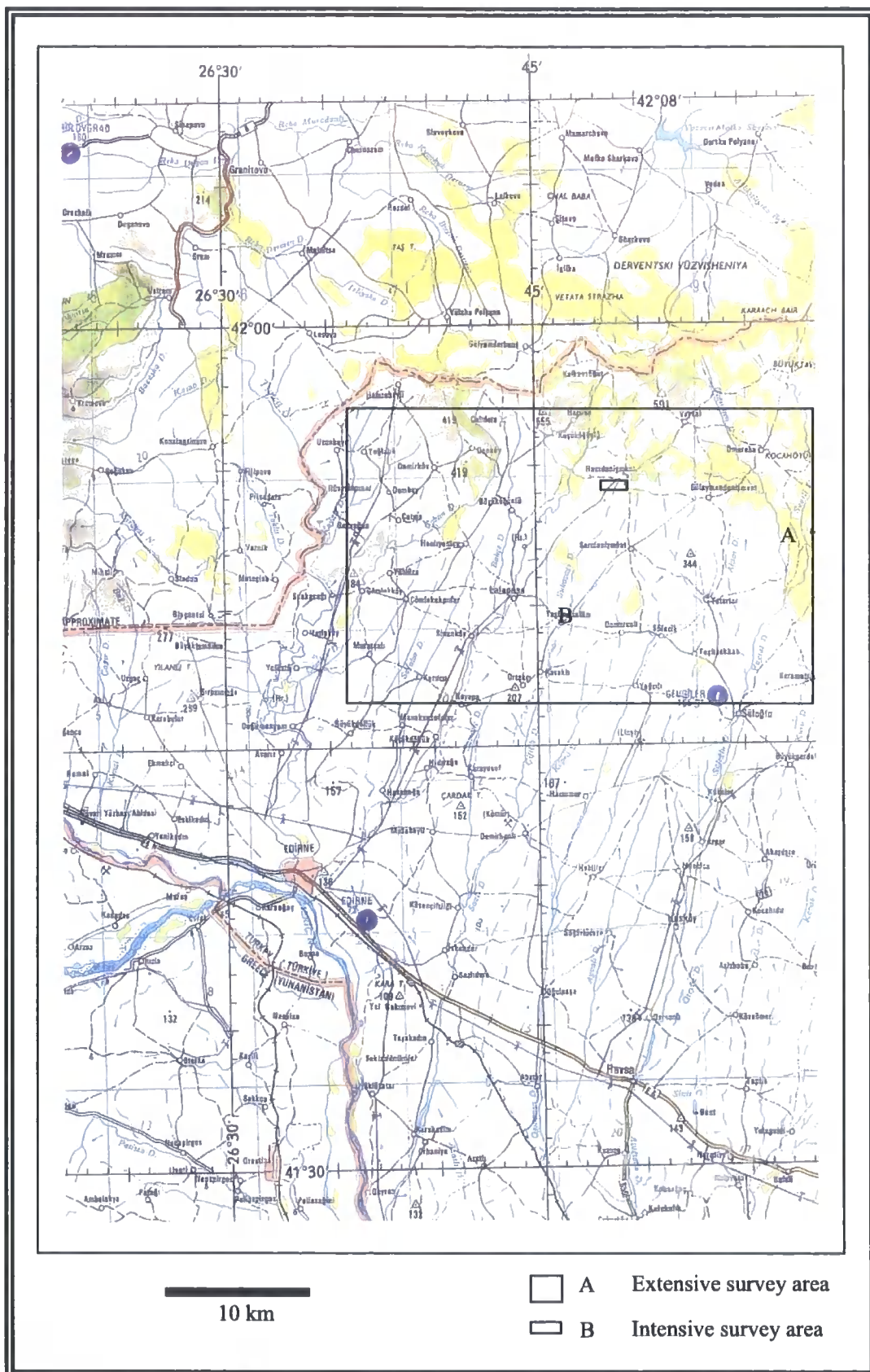
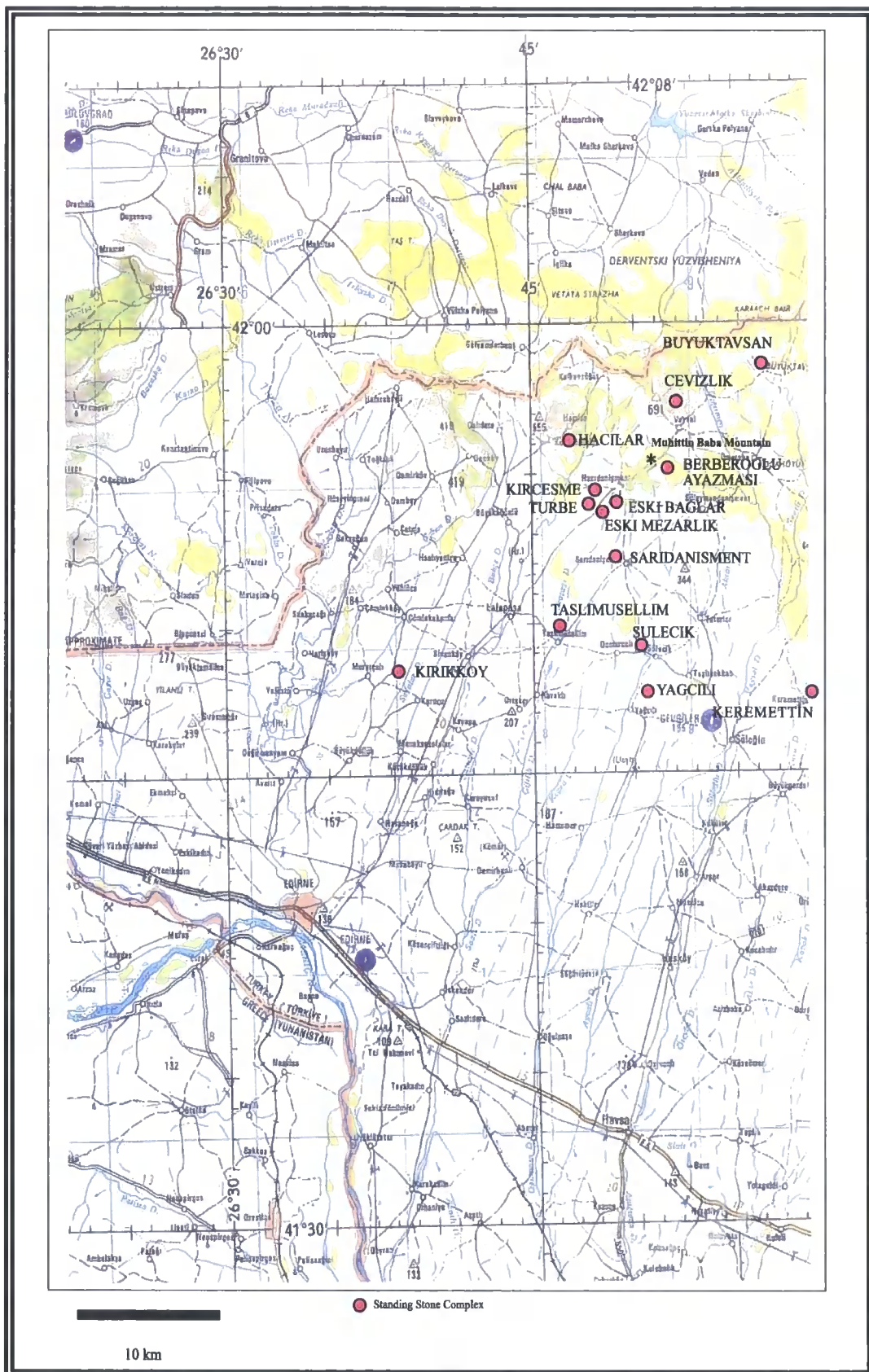


Fig. 5.1. The extensive and intensive survey area of the Edirne region



In the standing stones of the Edirne region, besides rectangular and irregular body shapes, types of rounded and pyramidal body shapes can also be observed. Therefore, four body shapes have been proposed to describe the standing stones of the Edirne region: 1. rectangular, 2. cylindrical, 3. pyramidal and 4. irregular (Fig. 5. 4).

The five standing stone complexes chosen for intensive work and which represent the different types of standing stone complexes in the Edirne region will be described in chapter 6.

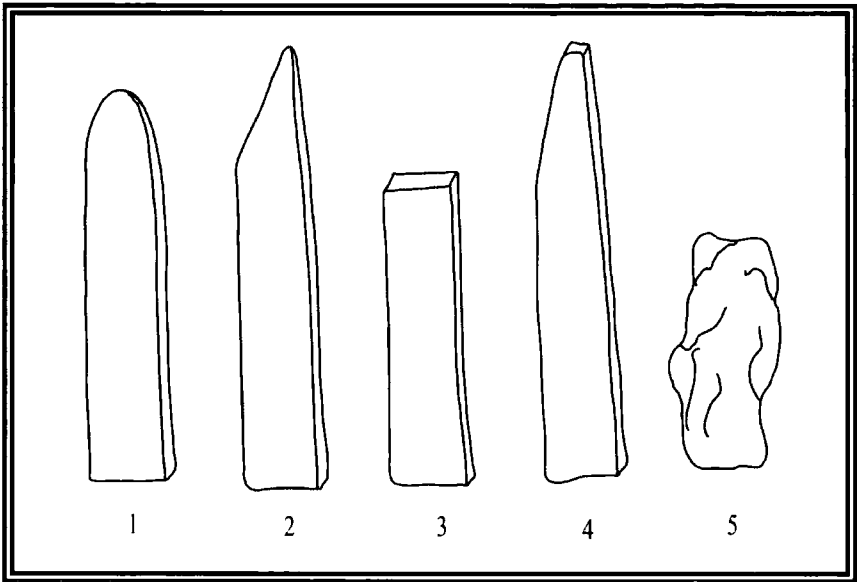


Fig. 5. 3. Top Shapes of Standing Stones
1- Rounded, 2- Pointed, 3- Flat, 4- Flat Pointed, 5- Irregular

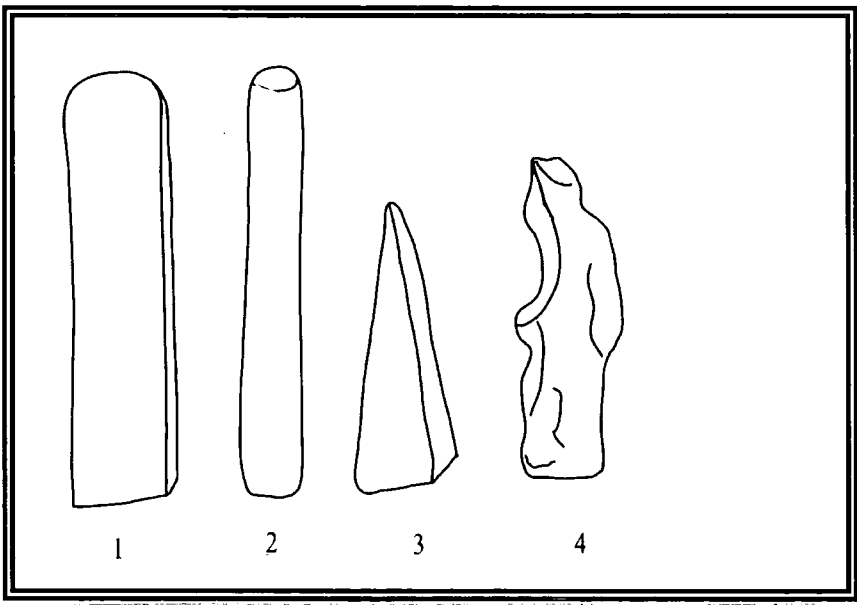


Fig. 5. 4. Body Shapes of Standing Stones
1- Rectangular, 2- Cylindric, 3- Pyramidal, 4- Irregular

Results of the First Phase of the Extensive Survey

The Standing Stone Complexes

During the first stage of the extensive survey 14 standing stone complexes were investigated, and of these 5 example sites out of 14 were documented in detail (see Chapter 6). Some information about the remaining 9 standing stone complexes will be provided in this chapter. Information about the dolmen of Vaysal and a rock cut niche near the Büyünlü will also be provided.

The Megalithic Complex of Yağcılı:

The standing stone complex of Yağcılı was investigated during the first stage of the extensive survey (Fig. 5. 5).



Fig. 5. 5. The Megalithic Complex of Yağcılı

It was first discovered in 1997 during the surveys of University of Thrace and it is located about 1 km north of the Yağcılı Village, ca. 7 km west of Suloğlu, north-east of Edirne. The complex lies on a long north-south slope of 180 m. The northern and southern parts have been damaged by cultivated fields. Inside the complex, there is a large cairn of ca. 4 m in diameter and 1 m high that was disturbed by looters. Yet this circumstance allowed the documentation of a cist-grave consisting of large stones. A large rectangular stone with cup marks was found close to the cairn (Fig. 5. 6).



Fig. 5. 6. A rectangular stone with cup marks in Yağcılı

In 1997, the complex was damaged by an electric pipe. Some cist-graves were exposed in the western part of the complex. Small fragments of Iron Age pottery were also found. A shallow ditch was observed in the western part of the complex. The surviving stones are less than 1 m high and all stones face the SW/NE direction.

The Megalithic Complex of Keremettin:

The megalithic complex of Keremettin is located in the cemetery of the Keremettin Village, ca. 5 km north-east of Süloğlu, north-east of Edirne (Fig. 5. 2). It was first discovered by M. Özdoğan, during his Turkish Thrace survey in the 1980s (Özdoğan, 1983). The complex is situated on a rocky hill. Almost all of the complex has been damaged by a modern cemetery (Fig. 5. 7a and 5. 7b).



Fig. 5. 7a. The Megalithic Complex of Keremettin

About 30 standing stones, all ranging between 1.50 to 2.50 m in height were observed. At least 10 stone rows can be distinguished in the core. All stones worked face are NE/SW, in direction and all have a rectangular body with rounded, pointed and flat tops and are grey in colour. A large tumulus lies close to the complex.

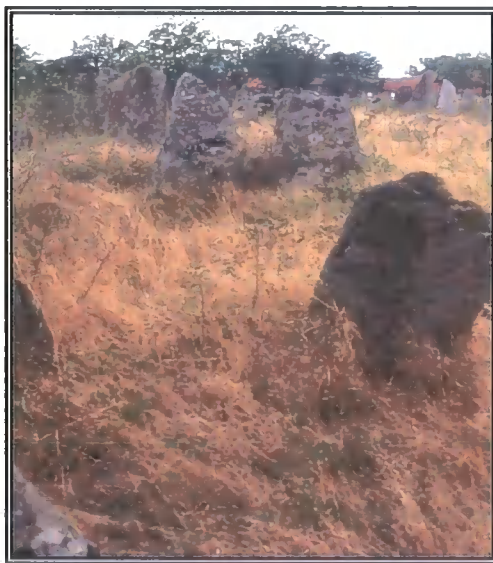


Fig. 5. 7b. The Megalithic Complex of Keremettin

The Complex of Lalapaşa:

The complex of Lalapaşa is located ca. 25 km north-east of Edirne, 100 m north of Lalapaşa (Fig. 5.2). However, the main Lalapaşa-Hacıdanışment road cuts through the complex. It was first discovered in the 1960s, and was reinvestigated in the 1980s by Özdoğan (Özdoğan 1983). The Lalapaşa Complex is the only standing stone complex which has been registered by the Edirne Museum. The complex lies amongst rocky outcrops north of Lalapaşa (Fig. 5.8).



Fig. 5. 8. The Megalithic Complex of Lalapaşa

It is situated on the slope of a rocky hill which this also other monuments such as dolmens and rock-cut features. The main Lalapaşa-Hacıdanışment road cuts through the complex. The Western part of the complex is used as a modern cemetery. The dolmen of Arpalik lies at the western edge of the complex. It was excavated in the 1990s (Akman, 1997). The dolmen of Arpalik is a double-chambered tomb with a dromos and circular cairns. Human bones of four individuals with grave goods were found inside the chambers. On the basis of the grave goods it has been dated to the Early Iron Age (Akman, 1997:170). The standing stone complex of Lalapaşa consists of tall, medium and small stones. There is a marked preference for a NE / SW orientation of each stone. Some stones set one behind another indicate that they are probably the remnants of lines. Tall stones lie at the northern edges and all have rectangular bodies and rounded tops.

The Megalithic Complex of Sülecik:

It is located ca. 8 km east of Süloğlu, 1.5 km east of the Sülecik village, near the road leading to Domurcali village (Fig. 5. 2). It was first discovered by M. Özdoğan in the 1980s (Özdoğan, 1983), but almost all the complex has been damaged by use as a modern cemetery (Fig. 5. 9).



Fig. 5. 9. The Megalithic Complex of Sülecik

Only a small portion of the original complex still remains, which is ca. 30 x 30 m in size. Three tall upright stones about 2 m high and nine or ten much smaller stones about 1 m high were observed. All stones face to a NE / SW orientation, and possess rectangular bodies and pointed or rounded tops.

The Megalithic Complex of Hacılar:

The Hacılar complex is located ca. 10 km North of Lalapaşa, 1 km south of the Hacılar village, on the road leading to Kucunlu (Fig. 2. 3). It was first found by Kansu in the 1960s, and later, was investigated by Özdoğan in the 1980s (Kansu, 1969; Özdoğan, 1999b). The whole complex consists of two dolmens and a small standing stone complex nearby. Dolmens reveal a double-chambered plan and have a circular cairn. Four tall standing stones lie around one of the dolmens (Fig. 5. 10).



Fig. 5. 10. The Megalithic Complex of Hacılar (after Özdoğan, 1999b)

This dolmen was partly excavated by the Edirne Museum in the 1980s and was brought to the museum. During the excavation Iron Age pottery was found in the chamber. The standing stone complex is situated in the north of the site. It is marked by a relatively large number of tall stones most of which are composed of massive blocks. Rectangular shaped stones with pointed and rounded tops are predominant. There is a marked preference for a NE / SW orientation of the faces of single stones.

The Megalithic Complex of Sarıdanışment:

The complex is located ca. 8 km north-east of Lalapaşa, on the Hacıdanışment-Taslimusellim road junction, north of the Sarıdanışment village (Fig. 5. 2). The complex consists of four large tumuli of about 10 m diameter and 5-6 m high. Standing stones are situated on and around the tumuli. One tumulus has been damaged by a modern cemetery. Modern graves were also observed on two tumuli in the east. On the other hand one tumulus remains undisturbed and intact (Fig. 5. 11). Very tall stones were found on the top of the tumuli with other tall and medium stones surrounding the tumuli. An intact tumulus indicates that rows of stones once linked the tumuli to each other.



Fig. 5. 11. The Megalithic Complex of Sarıdanışment

The Megalithic Complex of Cevizlik:

The seventh standing stone complex is that of Cevizlik, located ca. 2 km north-east of the Vaysal village, about 16-17 km north of Lalapaşa (Fig.5. 2). It was first discovered in 2002 during our surface surveys in the region (Fig. 5. 12).



Fig. 5. 12. The Megalithic Complex of Cevizlik.

The complex lies in a rocky outcrop north of the Muhittin Baba Mountain. A large part of the complex has been completely destroyed for cultivation, so most of the stones have been removed by farmers during cleaning of the fields. Only a small portion of the original complex remains, which is ca. 80 x 80 m in size. The complex consists of multiple stone rows, but only some of them extend over a significant distance. There is a marked preference for a North-East/South-West orientation for each face of the single stones, and rectangular bodies and pointed tops are predominant. Large and deep cup marks were observed on two stones (Fig. 5. 13)



Fig. 5.13.A stone with cup mark in Cevizlik

The Megalithic Complex of Eski Bağlar:

The Eski Bağlar complex is located ca. 1 km south of the Hacıdanışment village, and 1 km east of the standing stone complex of Hacıdanışment / Eski Mezarlık (Fig. 5. 14).



Fig. 5. 14. The Megalithic Complex of Eski Bağlar

It was first discovered in 2001 during our surface survey in the area. The complex lies in the rocky outcrops south of the Muhittin Baba Mountain. It is a large complex and covers an area of ca. 200 x 80 m. Again the south, north and east sides of the complex have been damaged by cultivated fields. However, there is a deep ditch surviving in the west part and, it is possible that this ditch once surrounded the complex. The complex was found to be covered by dense bushes and luxuriant vegetation, making detailed work virtually impossible. In the south of the complex, there is a large cairn of ca. 10 m diameter and 5-6 m high. Lines consisting of tall stones of ca. 2 m high were observed in the north of the complex. Rectangular bodies with pointed, rounded and flat tops are predominant, while the stones' faces have a NE/SW orientation.

The Megalithic Complex of Büyük Tavşan:

The megalithic complex of Büyük Tavşan is located ca. 25 km north-east of Lalapaşa, ca. 6 km north-east of the Ömeroba village (Fig. 5. 2). It was first discovered in 1997 during the surveys undertaken by the University of Edirne. The complex lies on a long north-south slope close to the high peaks of the Istranca Mountains. An initial impression is that the stones of this complex present a seemingly haphazard collection (Fig. 5. 15). Most of stones are small in size and face a NE/SW direction. Taller and larger stones are few, but these consist of massive blocks.



Fig. 5. 15. The Megalithic Complex of Büyük Tavşan

Dolmen, Rock-cut Niche, Rock Sanctuary and Cup-marks

The Dolmen of Vaysal:

During the first stage of the extensive survey the dolmen of Vaysal was also investigated. It is the largest dolmen in the Edirne region and lies about 200 m east of the standing stone complex of Berberoğlu Ayazması. It was first discovered by Kansu in the 1960s (Kansu, 1969), and it was further investigated by Özdoğan in the 1980s (Özdoğan, 1984). Some Iron Age pottery was found by Özdoğan in the disturbed chamber of the dolmen (Akman, 1999).

The dolmen of Vaysal sits within a circular cairn and is formed by double-chambered tomb with a dromos (Fig. 5. 16). An interesting feature is the chambers have oval portholes. Another small dolmen lies near the dolmen of Vaysal, but it has been completely destroyed

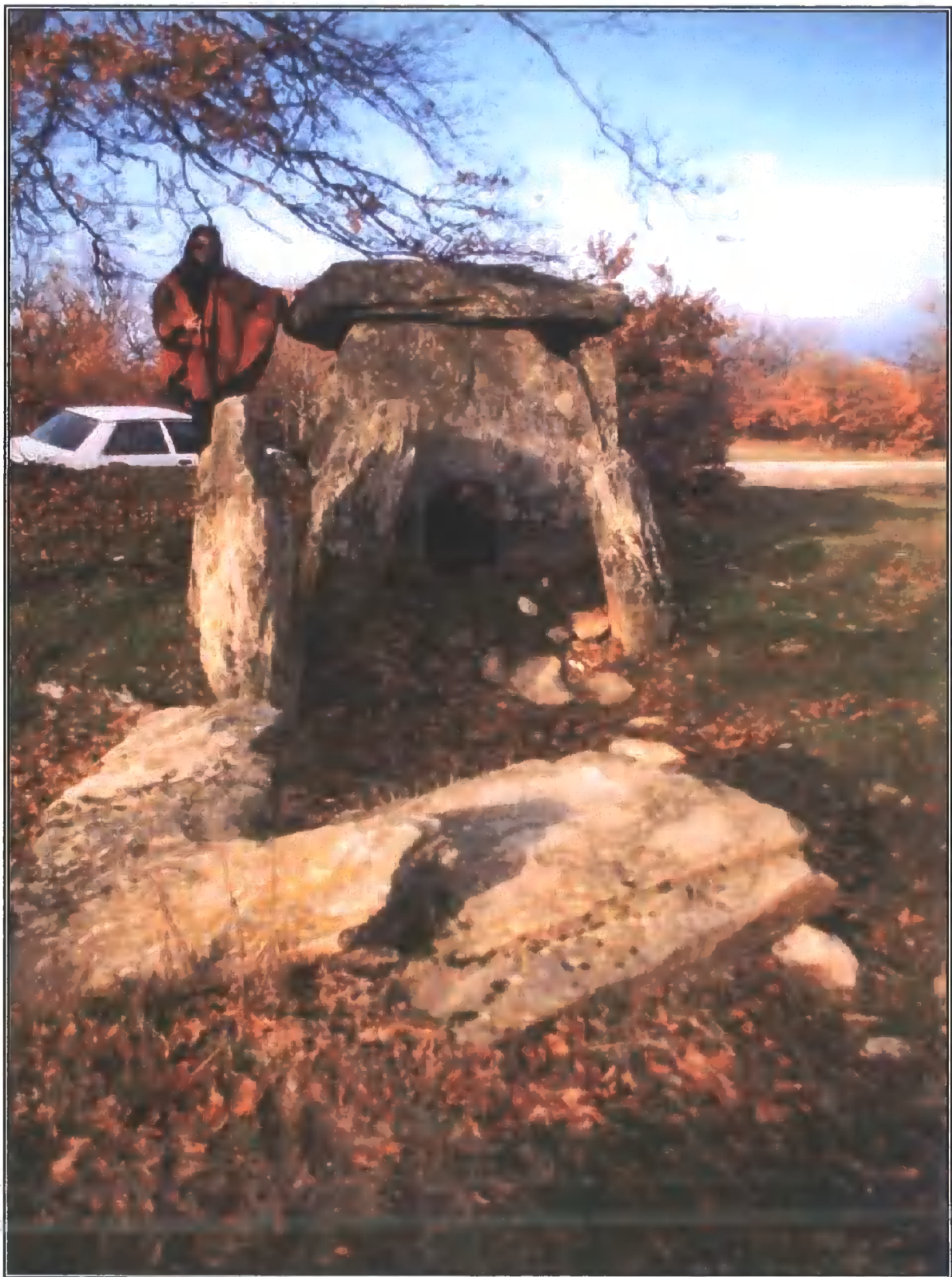


Fig. 5. 16. The Dolmen of Vaysal

The Rock – Cut Niche of Büyünlü:

During the extensive survey a trapezoidal rock-cut niche was found near the village of Büyünlü (Fig. 5. 17). It cuts into a face of a cliff. It is ca. 30 cm depth and ca. 80 cm height. Similar rock-cut niches were also found in Bulgaria, (Fol, 1980; Christov, 2001). Their purpose is not very clear.

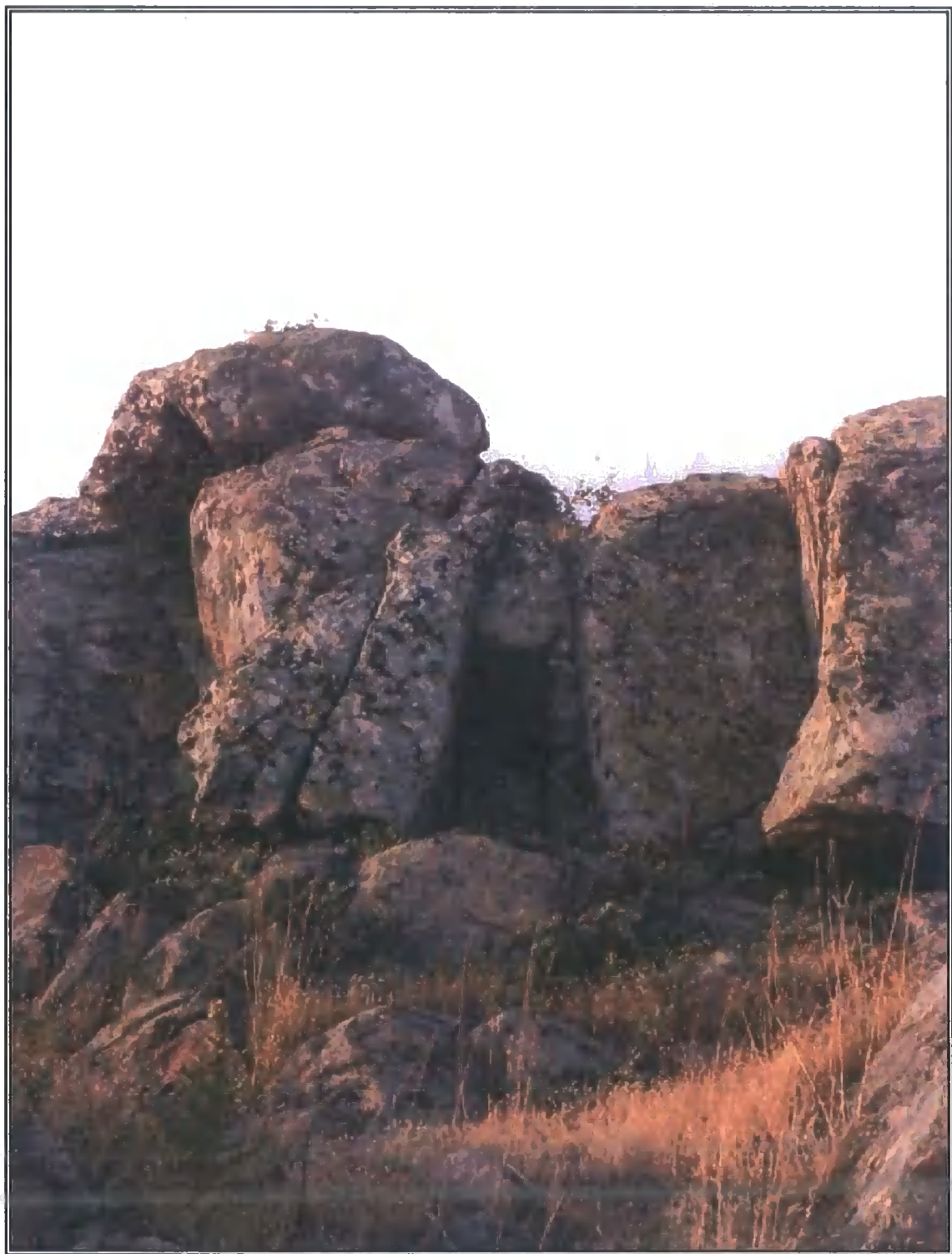


Fig. 5.17. The Rock – Cut Niche of Büyünlü

Cup Marks:

Cup marks were also found on the Teke Hill of the Muhittin Baba Mountain. Four deep cup marks, of which three lie close to each other, were found on a large rock at the top of a small cove (Fig. 5. 18). They are each 5-6 cm in diameter and about 1 cm in depth. However, no archaeological material was found inside the cove, and which could be associated with the cup marks.



Fig. 5.18. Cup marks on the Teke Hill.

The Rock Sanctuary:

The rock sanctuary of Kızlar Kayası (Maidens Rock) is located on a hill in the meander like valley of the Paravadi River, ca. 3 km south-west of the Hacıdaşıment Village and ca 2 km west of the standing stone complex of Türbe (Fig. 5. 19a and 5. 19b).



Fig. 5.19a. The Rock Sanctuary of Kızlar Kayası



Fig. 5.19b. The Rock Sanctuary of Kızlar Kayası



Fig. 5. 20. A rock-cut niche in Kızlar Kayası

There are traces of stone walls between rock cliffs). A rectangular rock-cut niche also cuts into a face of a cliff (Fig. 5. 20). Small fragments of Hellenistic-Roman pottery were also observed. Similar rock sanctuaries were also found in the Sakar and Istranca Mountains of Bulgarian Thrace (Leshtakov, 2002; Christov, 2001).

Concluding Remarks

As a result of the first phase of the extensive survey the nine standing stone complexes so far described have common similarities that will be briefly discussed here. A more thorough analysis will be undertaken once the five standing stone complexes studied in detail are described. There is a marked preference for a NE / SW orientation for the faces of each stone, as almost all stones face this direction. Most of the complexes consist of stone rows, although no rows were observed in the Büyük Tavşan, Yağcılı and Sülecik complexes. Most standing stone complexes are associated with structures usually dated in prehistory. The Sarıdanışment complex is different than others with its four large tumuli. Standing stones are situated in and around the tumuli. A large tumulus was also found in the Eski Bağlar complex, while a cairn was found in the Yağcılı complex. Dolmens were also found near two complexes - The Lalapaşa and Hacılar. Dolmens of Lalapaşa and Hacılar were excavated and they yielded the Iron Age material. With the exception of the Yağcılı complex, all complexes consist of tall stones more than 1 m high. Grey gneiss was dominant the stone in all complexes. Decoration is not

common. Cup marks were found on the stones of the Yağcılı and Cevizlik complexes but in none of the other standing stone complexes. A deep ditch can only be seen around the Eski Bağlar complex.

The second phase of the extensive survey will follow now. Each of the five standing stone complexes studied in detail will be discussed in the following chapter.

CHAPTER 6

SAMPLE DATA: STANDING STONE COMPLEXES OF THE EDIRNE REGION

The physical form of monuments has long been a major preoccupation of archaeologists who have studied their morphology, development and change in an efforts to extract from them some understanding of their history and of their purpose. Among the most important monuments surviving from the past on Turkish Thrace are standing stone complexes. One of the important steps should be to investigate complexes in detail to understand their history and purpose. The second phase of the extensive survey of the Edirne region focused on five standing stone complexes out of fourteen - Berberoğlu Ayazması, Hacıdanışment / Eski Mezarlık, Kırıkköy, Türbe and Kırçeşme. This selection reflected the range of variability existing in all standing stone complexes in the Edirne region. The aims of the fieldwork can be summarised as follows: firstly, to make a measured plan of each complexes. Secondly, to describe each single stone and a photographic record. The shape, colour, orientation, decoration and material of each single stone were documented. Thirdly, to find similarities and differences between standing stone complexes and to recognize different arrangements of the standing stone complexes of the Edirne region. The results of the second phase of the extensive survey, starting with the Berberoğlu Ayazması Complex will be given in this chapter.

The Standing Stone Complex of Berberoğlu Ayazması

Introduction

The megalithic complex of Berberoğlu Ayazması is located about 5 km north-east of Hacıdanışment village and about 15 km North of Lalapaşa in the province of Edirne (see Fig. 5. 3). It is situated on the western part of the Istranca Mountains, about 350 m. OD. Geologically, rocky outcrops around the complex consist mainly of gneiss. However, in some areas this is overlain by marble, quartzite, granite and diorite (Ternek 1987: 55). The complex lies among rocky outcrops North North-East of the Muhittin Baba Mountain. The Muhittin Baba is the highest point of the Istranca Mountain range within the Edirne region, reaching a height of 601 m (see Fig. 5. 3). The whole standing stone complex is situated in an oak forest

and extends over an area of about 170 x 80 m (Fig. 6. 1; 6. 2 and 6. 3). A total of 509 stones have survived.

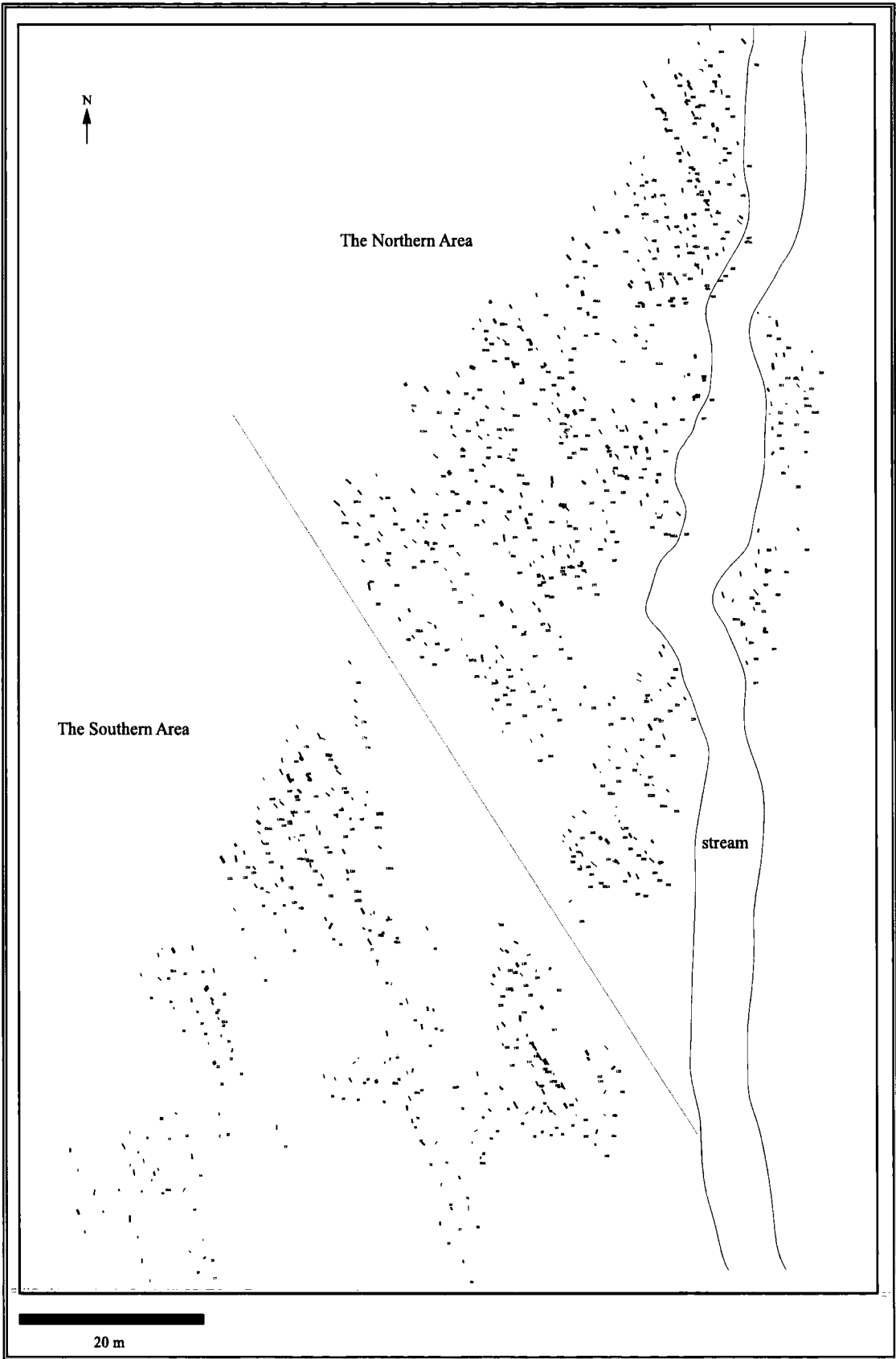


Fig. 6.1. Plan of Berberogu Ayazmasi Complex



Fig. 6. 2. Some large stones of the Berberoğlu Ayazması



Fig. 6. 3. A group of stones

A spring lies in the south-eastern part of the complex whose name may be related to it². On the west and the north-west sides, there is a narrow stream, which has partly damaged the complex as it has cut through it. The southern part of the complex has also been partly destroyed by foresters planting trees. Further damage has also been caused by looters who have dug large pits near the largest stones. No surface artefacts were recovered anywhere from the monumental complex during five weeks of intensive data gathering.

The surviving stones are between 0.10-3.05 m in height, of which of the majority are between 0.50-0.90 m in height. Only 15 stones are more than 2 m in height. The ranges of stone width are between 0.10-0.85 m. Between 0.40 and 0.60 m is the dominant stone width. The ranges

² Ayazma means in Turkish, spring or holy water.

of stone thickness of the Berberoğlu Ayazması Complex are between 0.2-0.34 m, and the average stone thickness is 0.10-0.20 m.

I shall now investigate the complex in more detail.

Plan of the Standing Stone Complex of Berberoğlu Ayazması

The present plan of the megalithic complex of Berberoğlu Ayazması shows that the whole complex has a trapezoidal shape (Fig. 6. 1), with the central axis aligned north-east to south-west. Most of the stones (80%) are in an upright position or are low stumps. The others (20%) have fallen into a prone position. Some of these fallen stones give us a better understanding of the methods used for the erection of the stones. First, the bottom of the stone was shaped to constitute a pointed base, and then placed directly into a prepared hole and supported by several small stones. Subsequently, the remaining gaps in the hole were filled in with earth. This is a known technique also used for the erection of standing stones in Europe such as in Carnac (La Rouzic and Pequart, 1923, Fig. 59). There are topographic differences between the Northern and Southern parts of the complex: the Southern part is higher than the Northern part. In the middle of the complex, there is also an oval shaped empty area, which seems to divide the whole complex into two parts - the Northern area and the Southern area marked in Fig. 6.1. The complex consists of multiple stone rows, but only some of them extend over a significant distance (Fig. 6. 4). There is a marked preference for a North-East/South-West orientation for the faces of each stone, and 90% of all stones face this direction. The group of stones form not straight rows along the edges, but rather a zigzag line.

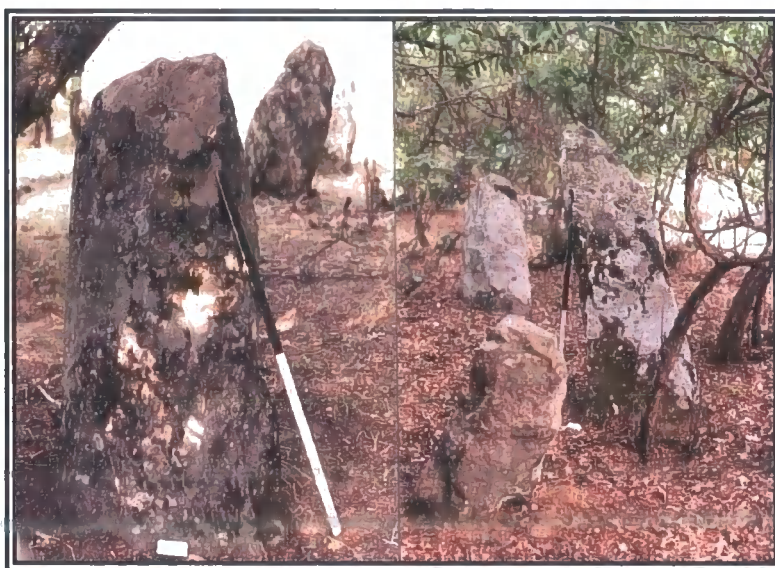


Fig. 6. 4. Some standing stone rows

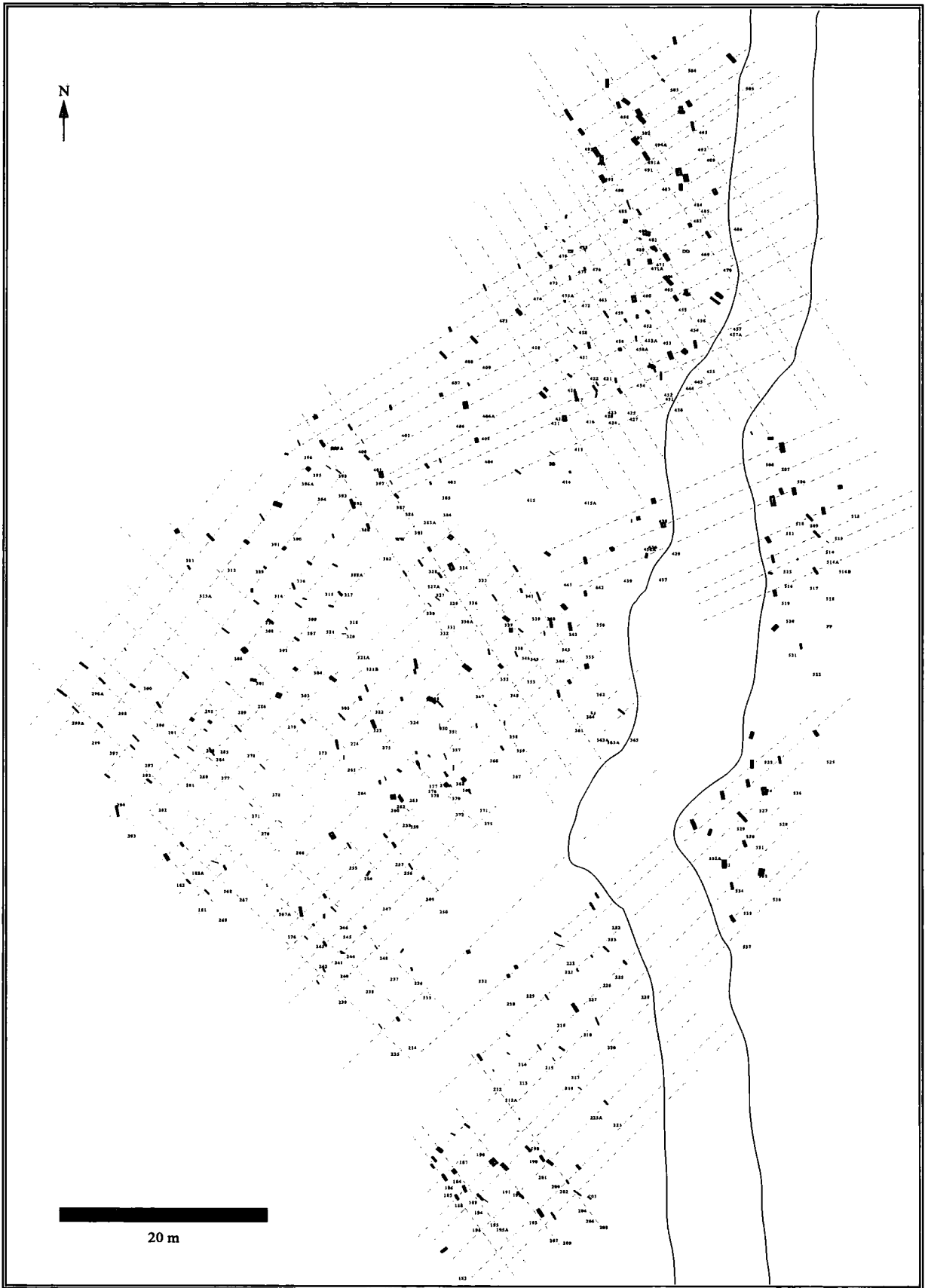


Fig. 6. 5. Plan of the Northern Area of the Complex and possible alignments

The Northern area is the largest part of the complex, with 328 stones out of a total of 509. At least 40 rows can be distinguished (Fig. 6. 5). They lie roughly parallel to each other at angles of 240-245 degrees. The orientation of the rows change from 220-230 degrees to 240-245 degrees in the area where stone nos. 397 - 399 and 387 stand (Fig. 6. 5). There is also a marked preference for a North-East, South-West orientation of the faces of each single stone. Most of the stones in the eastern part of the Northern area have been damaged or removed by the stream. It seems that areas close to the stream have also been partly destroyed by later Muslim graves. For some areas between pairs of standing stones display evidence for graves with the stones having been smashed into small pieces and used for these graves, occasionally as headstones. (Traditionally, a rose flower was planted near Muslim graves). The Muslim graves also have a different orientation, North-West to South-East. Thus, it is not difficult to separate the original standing stones and later Muslim graves.

Some standing stones in the rows are missing. It is possible that they are completely buried by vegetation accumulation or they have been removed in the past by the villagers to use for building construction. Sometimes, a small stone was erected close to a tall stone. This small stone then became part of a new line. There are also some pairs of stones on the rows, which are set side-by-side or one behind the other, sometimes facing in opposite directions (e.g. stone nos. 342 and 343) (Fig. 6. 6).



Fig. 6. 6. Pairs of stones

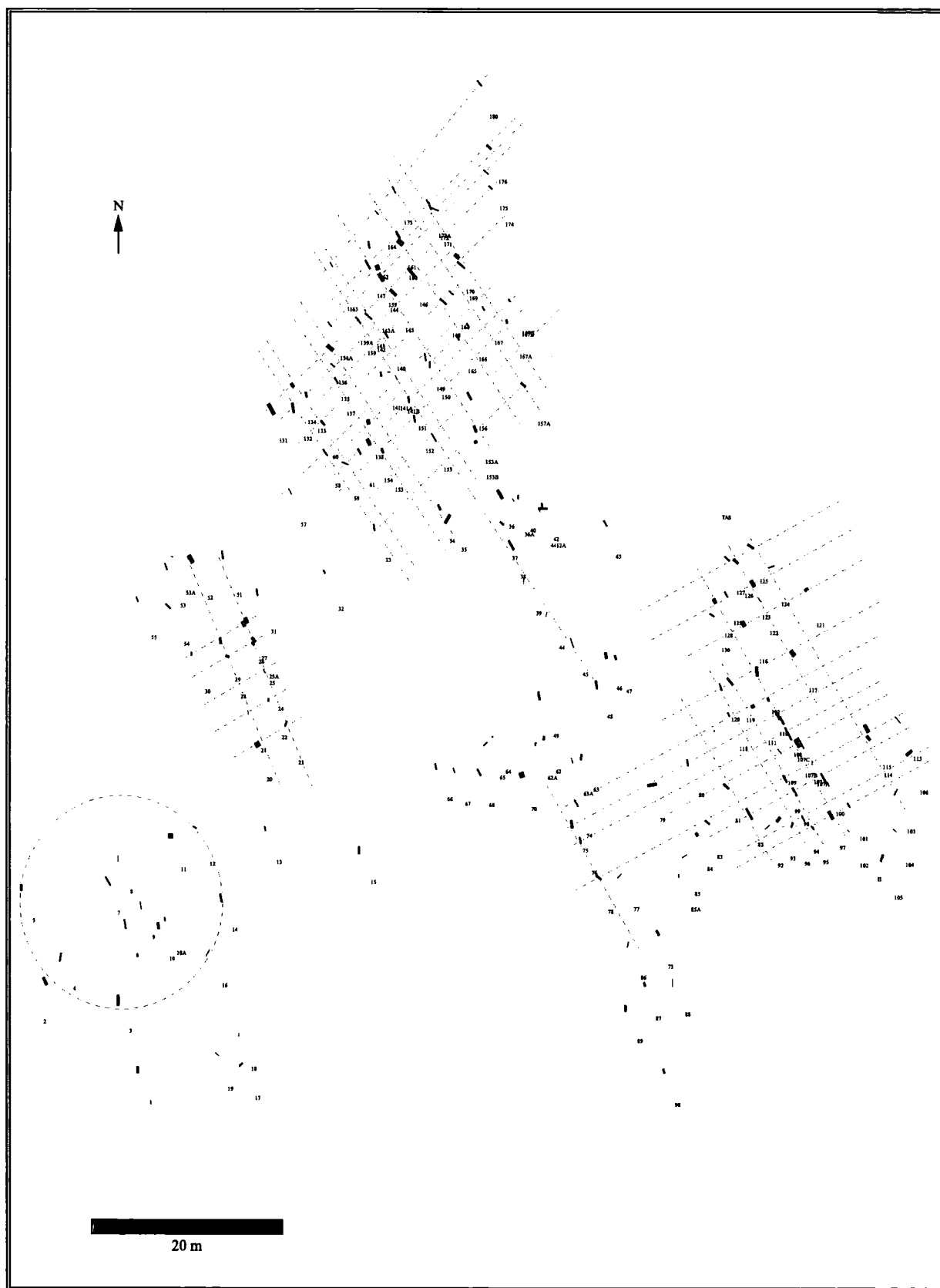


Fig. 6. 7. Plan of the Southern Area of the Complex and possible alignments

The range of standing stones in the Northern area is between 0.10-3.05 m in height, and the average stone thickness is 0.60-0.90 m. The rows contain 85 very tall stones (0.95-3.05 m). However, one cannot observe any significance in the erection of stones in the rows, for example a tall stone can be found erected behind a small stone. Tall stones are also located on the edge of the complex. The selection of tall stones on the edge of the complex seems to introduce a strong visual effect, in that they seem to highlight a contrast between the edge and interior of the complex. Most of the stones in the Northern area have a rectangular body, representing 76 % of the total assemblage. The most frequent top shapes are rounded and pointed. Percentages of body and top shapes of the Northern area can be seen in Appendix 3.

The Southern area of the complex was heavily damaged by foresters in the 1980s. This area was chosen for planting pine trees by the government and, according to the mayor of Hacıdanışment village, many stones were removed. Some gaps are visible in the plan (Fig. 6. 7). The initial impression is that the stones of this area present a seemingly haphazard collection. However, this may be a false picture. At least 14 rows can be seen in the northernmost part of this area. The rows are set an angle of 230 degrees. Stones have been erected close to each other and they face a NE/SW direction. Some stones are missing in the rows, but it is most probable that they were buried by vegetation. Some rows can also be seen in the easternmost part. In this part, there are some regular combinations of tall and small stones, with the tall stones more often set in the middle. The southernmost part is the highest part of the whole complex. This part looks like a separate area with its 20 stones. There is what looks like the fragmentary remains of one stone circle of an approximate diameter of 10 m, with a pair of stones in the middle. Two tall stones, nos. 1 and 3, of ca. 2 m height, both fallen, are situated close to this circle. Only three Muslim graves were observed in the Southern area of the complex. In the Southern area, the most frequent body shape is also rectangular and the most frequent top shapes are rounded and pointed. Percentages of the different types of body and top shapes can be seen in Appendix 3.

Form

Most of the stones (74.3%) have rectangular bodies and flat surfaces, although irregular, cylindrical and pyramidal bodies also occur. Percentages of body shapes can be seen in Appendix 3. Some stones have provided little information because they have been virtually buried by vegetation or have been smashed. In the Berberoğlu Ayazması Complex, five different top shapes - pointed, flat-pointed, flat, rounded and irregular - were observed, with the most frequent top shapes being rounded or pointed. Percentages of top shapes can be seen in Appendix 3. Rounded and pointed tops are most frequent among the rectangular bodies. Pointed tops are also frequent among pyramidal bodies. Almost all flat and flat-pointed tops

are related to rectangular bodies, while whole rounded bodies are related to rounded or pointed tops.

Either the body or the top of the stones have been worked. Generally, one face of the rectangular stones has been smoothed while the other face has been left unworked (Fig. 6. 8A). Sometimes both faces of the tall rectangular stones were smoothed (e.g. stone nos. 35 and 37). Furthermore, some stones have been worked to produce a flat top (e.g. stone nos. 523, 56) or a pointed top (e.g. stone nos. 229, 302), while other stones have been shaped into an exact rectangular shape (e.g. no. 405). Stone no. 387 in the Northern area is unique, for one side of this stone has been tapered (Fig. 6. 8B).

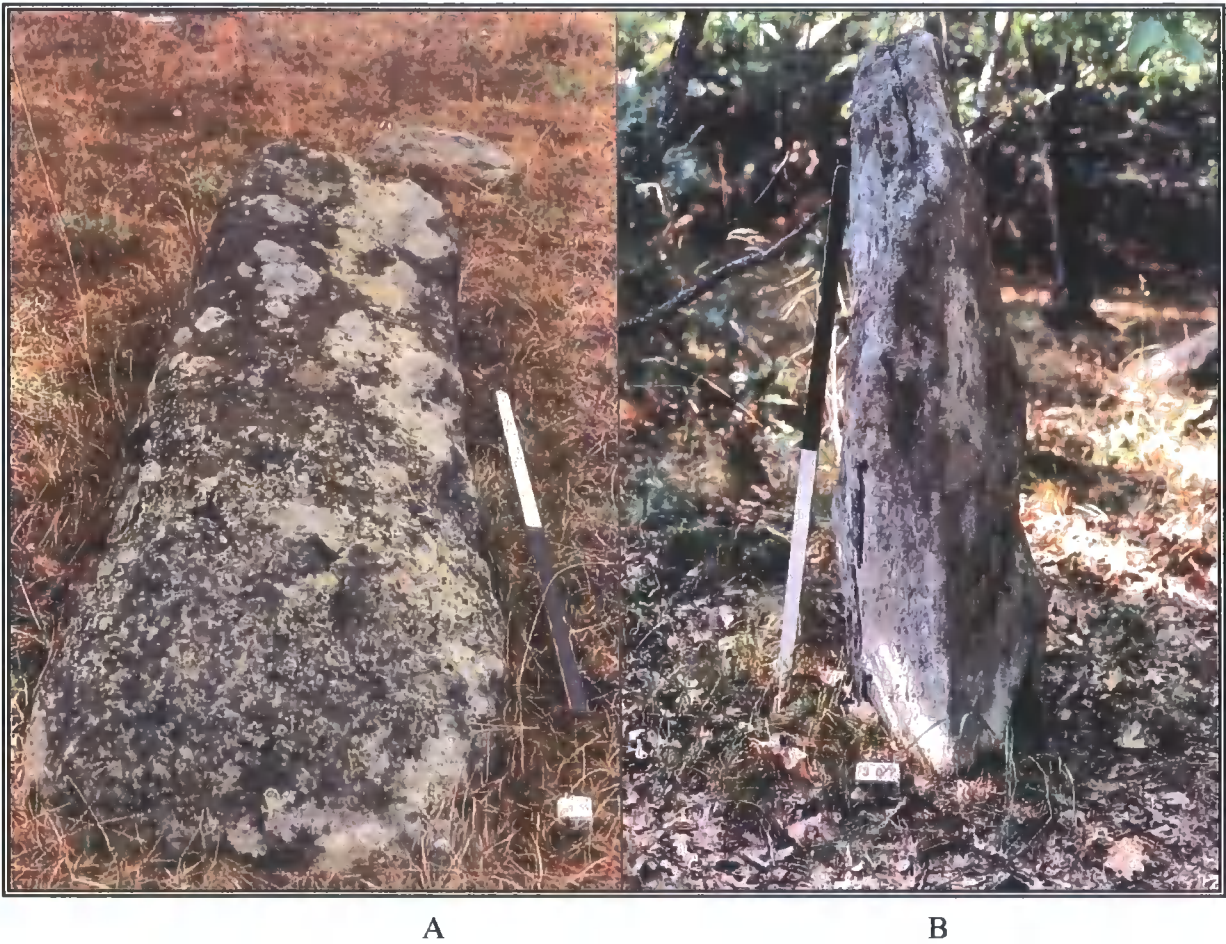


Fig. 6. 8A-B. Stone no. 38 with smoothed surface (A) and stone no. 382 with a tapered side (B)

Several stones look like anthropomorphic statues with very stylized shoulders and a head (e.g. stone nos. 153, 192 and 319) (Fig. 6. 9). In the Southern area of the complex, two stones (nos. 1 and 3) are different in form from the others; they look like phallic (?) shapes with their large-rounded bottom, long body and roughly pointed top (Fig. 6. 10A). Finally two stones - nos. 273 and 108 - have unusual shape, in that they are tall rectangular stones with rounded projections (Fig. 6. 10B). All these different forms can be seen in Fig. 6. 11.



Fig. 6. 9. Stones with possible stylized shoulders and a head



A

B

Fig. 6. 10 A-B. Stone no.1 with possible phallic shape (A) and a stone with rounded projections (B).

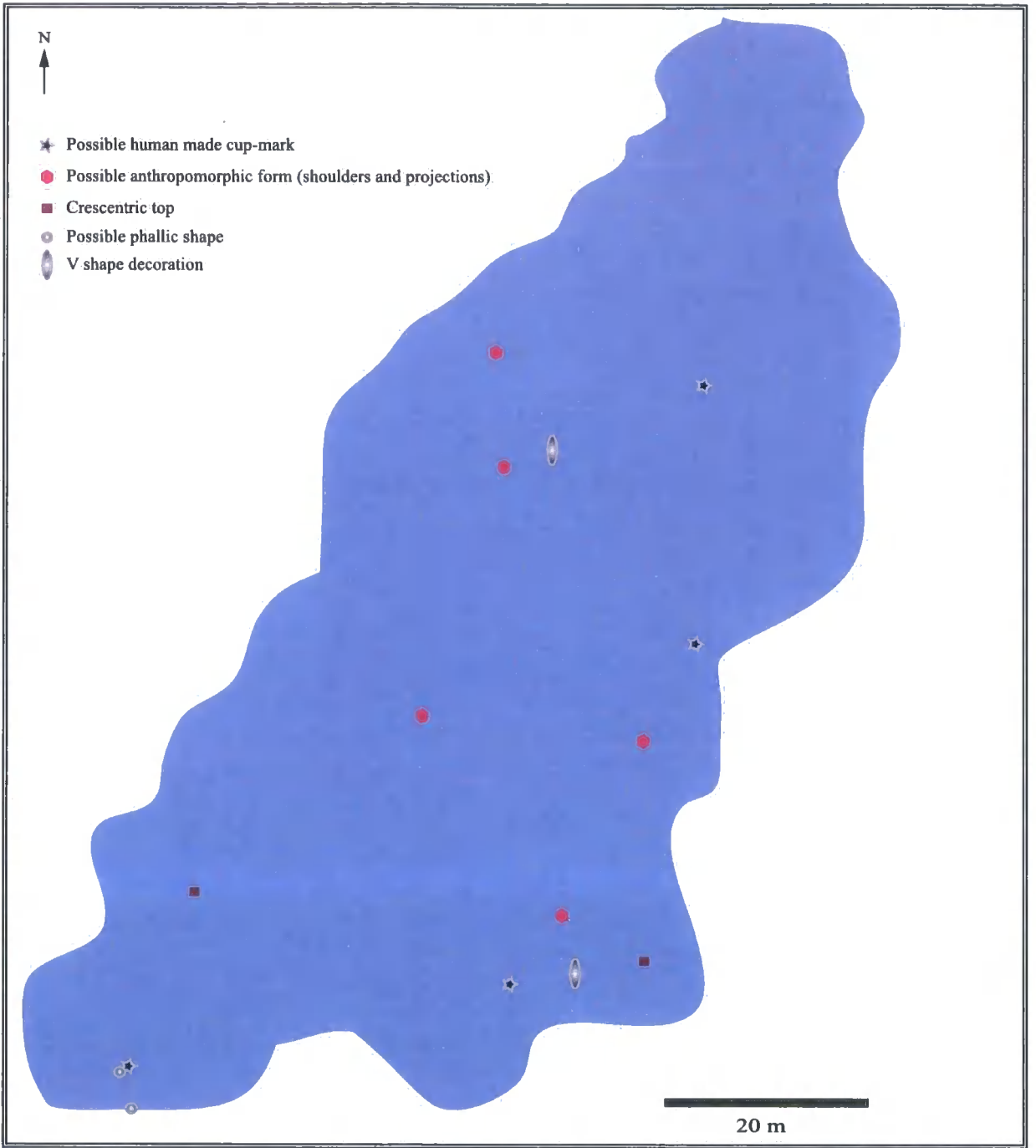


Fig.6.11. Special forms and decorations of the Berberoğlu Ayazması Complex

Decoration

Decoration is not common. Three main types of artificial decoration of the stones can be distinguished: cup marks, “V” shaped cuts and crescentic cuts (Fig. 6. 11). Cup marks are usually 5-6 cm in diameter and 0. 5 - 1 cm in depth. Single cup marks were found on only 4 stones (stone nos. 1, 84, 218 and 356). They were always executed on well smoothed surfaces of stones. Stone no.1 is a very tall stone with a rectangular body and a pointed top. The cup

mark is situated close to the top, in the middle of the front face (the smoothed face of the stones was assumed to be the front face). It is a small, shallow cup mark. Two cup marks on no. 356 are noteworthy. They are deeper and larger than the others. This stone is a medium-sized stone with a rectangular body and flat top. The cup marks are situated on the back of the stone, close to the bottom (Fig. 6. 12). Stone no. 218 is a very tall stone with rectangular body and rounded top. A shallow cup mark is situated on one side of the front face. Stone no. 84 is also a very tall stone with an irregular body and a pointed top. A shallow cup mark is situated in the middle of the front face, close to the bottom.

“V”-shaped and crescent shaped cuts are situated on the tops of stones. Two stones (nos. 103 and 28A) have a crescentic top. Both stones are located in the Southern area. A very deep “V”- shaped cut was found on the top of stone no. 92 in the Southern area. This stone is a tall stone with a rectangular body. The top of the stone has been deeply cut, creating a “V”- shaped appearance (Fig. 6. 13 A). A “V”- shaped cut can also be seen on stone no. 323 in the Northern area (Fig. 6. 13 B). It is a small stone with a rectangular body and a flat top. Stone no. 405 in the Northern part is a well-worked tall stone with a rectangular body and a flat top. Small holes can be seen on the top and one side of the stone.



Fig. 6.12. Stone no. 356 with possible cup marks

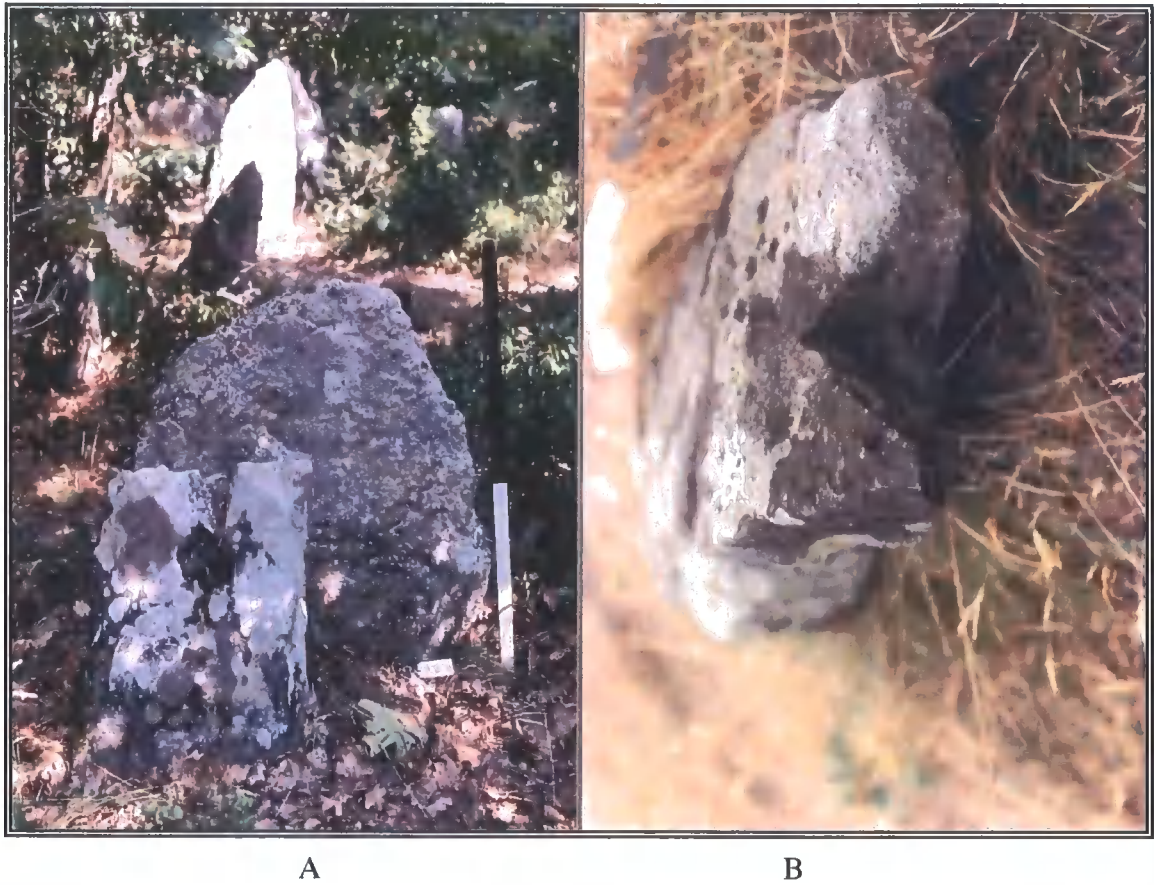


Fig. 6. 13A-B. Stone no 323 (A) and 92 (B) with 'V' shaped cuts.

Colour

The standing stone complex of Berberoğlu Ayazması has been constructed using different types of stone, such as gneiss, quartzite, quartzite-diorite and mica schist. In general, grey gneiss was dominant, representing 70% of the total assemblage. Occasionally stones of grey gneiss contain dark veins, whereas quartzite occurs inside some of the dioritic rocks.

The stones of the Berberoğlu Ayazması Complex are of four colours: grey, blue, pink and white (Fig. 6. 14). The grey colour is dominant, representing 97.2% of the total assemblage. All of the white, pink and blue stones were found in the Northern part of the complex. All the white and pink stones are of quartz. Only four small-sized white quartz stones were used for standing stones in the rows out of a total of 509 stones in the whole complex (stone nos. 266, 281, 494 and 117A). Some grey stones have white quartz veins (e.g. stone nos. 474 and 494). Two small pink stones were also used as standing stones on the lines in the Northern area of the complex (stone nos. 334 and 501). Only eight blue coloured stones were found in the Northern area of the complex - stone nos. 332, 336A, 321B, 386, 433, 425, 441 and 422 - out of a total of 328 stones in this area. The blue coloured stone is harder than other stones, consequently it is more difficult to work. All of the blue coloured stones are irregular in shape, and some of them remain as massive blocks.



Fig. 6.14. Stone colours of the Berberoğlu Ayazması complex

The Standing Stone Complex of Hacıdanışment / Eski Mezarlık

Introduction

The megalithic complex of Hacıdanışment / Eski Mezarlık is located about 2 km south-west of the Hacıdanışment Village, about 8-9 km north of Lalapaşa in the province of Edirne (see Fig. 5. 3). The complex lies on a rocky outcrop south of the Muhittin Baba Mountain, about 250 m OD. It is surrounded by cultivated fields with patchy bushes. It is a small complex, covering an area of about 50x80 m (Fig. 6. 15). The west side of the complex has been partly damaged by the main Lalapaşa-Hacıdanışment highway. This road cuts through the complex. The southern and eastern parts have been damaged by cultivated fields. Most of the stones on the edge of the complex have been removed and thrown away by farmers. About 60 years ago, according to the villagers, almost all of the tall stones were also removed for road construction.

This standing stone complex was first discovered by S.A. Kansu in the 1960s (Kansu, 1969); many more stones can be seen on a photo taken in the 1960s. Today this unpublished photo hangs in the Edirne Museum. Looters' pits were also observed near some stones. However, no surface finds were found anywhere on this complex. At least four Muslim graves were identified. It is fair to think that at least in some cases, if not all, some standing stones may have been smashed into small pieces and used for these graves. All of the Muslim graves have a S-N orientation, as opposed to the older standing stones, which are oriented SW-NE direction.

Whilst the tallest stone is 2.30 m and the smallest stone is 0.10 m in height, most of them are between 0.20-0.80 m in height. Only 5 stones are more than 1 m in height, and only 2 of them are in an upright position (Fig. 6. 16). The range of stone widths is between 0.16-0.92 m. Between 0.30-0.50 m is the dominant stone width. The ranges of stone thickness are between 0.2-0.35 m, and the average stone thickness is 0.10-0.20 m.

Plan of the Standing Stone Complex of Hacıdanışment /Eski Mezarlık

The present plan of the megalithic complex of Hacıdanışment / Eski Mezarlık consists of an oval earthen bank, capped by stones and a haphazard collection of stones inside this bank (Fig. 6. 15). Today a total of 72 stones survive. The whole complex extends in a SW-NE direction. Most of the stones (90%) are today low stumps or are fallen. Only a few stones are in an upright position. There is a marked preference for a North-East/South-West orientation of the two main faces of individual stones.

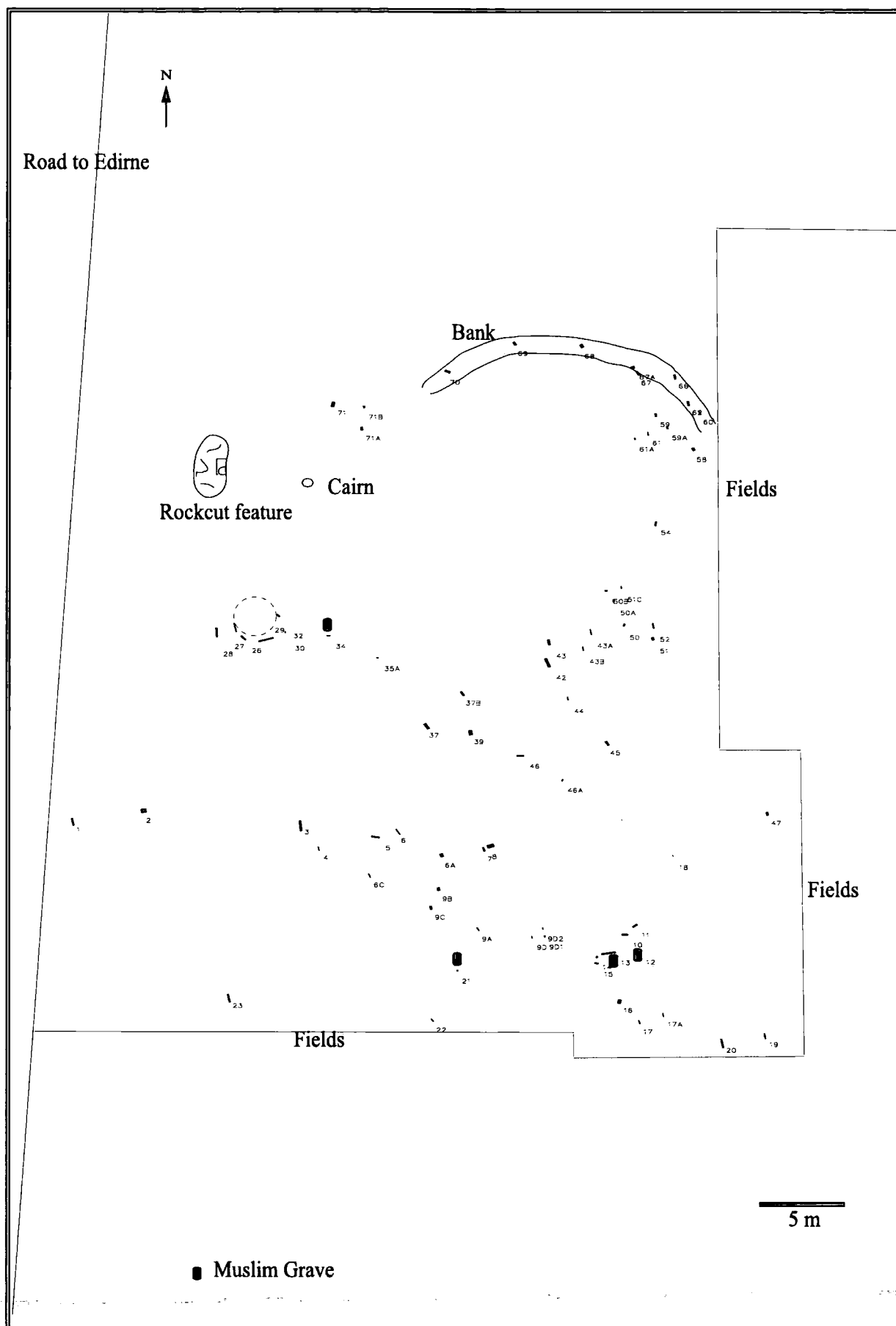


Fig.6.15. Plan of the Hacidanışment / Eski Mezarlık Complex



Fig. 6.16. View of two upright standing stones of the Hacıdanışment/Eski Mezarlık Complex (stone nos. 1 and 2).

Heavy destruction makes any detailed analysis potentially misleading. At first sight, the Hacıdanışment / Eski Mezarlık Complex looks chaotic and unplanned. There are large empty areas which can be seen in the plan (Fig. 6. 15). However, there is a surviving ca.10 m long stretch of earthen bank in the north part of the complex. It ranges in height of ca. 0.50 m and in width of ca. 1.00 m. It is possible that this outer bank once surrounded the complex. However, the east and south edges of the complex have been destroyed by farmers extending their fields. As mentioned earlier, the west edge of the complex has also been destroyed by the main Lalapaşa-Hacıdanışment highway. In the northern area stone nos. 66, 67, 67A, 68, 69 and 70 stand on the bank. They measure between 0.38 and 0.82 m in height and all have rounded bodies and rounded tops (Fig. 6. 17).



Fig. 6.17. Pairs of standing stones on the bank (stone nos. 69 and 70)

In the east central part, only stone nos. 42-45 constitute a line. In the south, stone nos. 17 - 17A, 19 - 20 and 4-6 lie one behind the other and face in a NE/SW direction. They may be parts of lines. In the west, two tall upright stones (stone nos 1 and 2) look separate from the others. They are rectangular stones with pointed tops and face in a NE/SW direction. Stone nos. 10-15 were erected close each other. There is a Muslim grave in this area. Stone nos. 10, 13-15 face in a N-S direction, and may be related to the Muslim grave.

There is one cairn which is covered by a thin scatter of calcareous stones. It is located in the North-Western part of the complex (Fig. 6. 15). It measures ca. 3 m in diameter and ca. 0.20 m in height. In the same part of the complex, there is also a small stone circle of ca. 3.5 m diameter (stone nos. 26-32). It consists of wide and long stone slabs.

Close to the cairn and small stone circle in the North-Western part of the complex, there is a possible rock cut feature. It comprises a small natural stone boulder, cut like a step and facing directly towards the standing stone complex.

Form and Decoration

Most of the stones in the Hacıdanışment / Eski Mezarlık have rectangular bodies, representing 84.6% of the total assemblage for this complex. The most frequent top shape is pointed. Percentages of body and top shapes of the Hacıdanışment / Eski Mezarlık are detailed in Appendix 3.

Only some stones have been worked to produce a flat top (e.g. stone no. 39) or a rounded top (e.g. stone nos. 45 and 67). In addition only a few stones with a smoothed surface or elaborately worked shape (e.g. stone no. 39) have been identified in this complex (Fig. 6. 18 B). There are no anthropomorphic type stones.

Decoration is not common. Only a shallow cup mark can be seen on stone no. 43 in the south part of the complex (Fig. 6. 18 A). It is 5-6 cm in diameter and ca. 0. 3 m in depth. It is situated in the middle of the front face. It is hardly visible because the surface of the stone was covered by lichen.

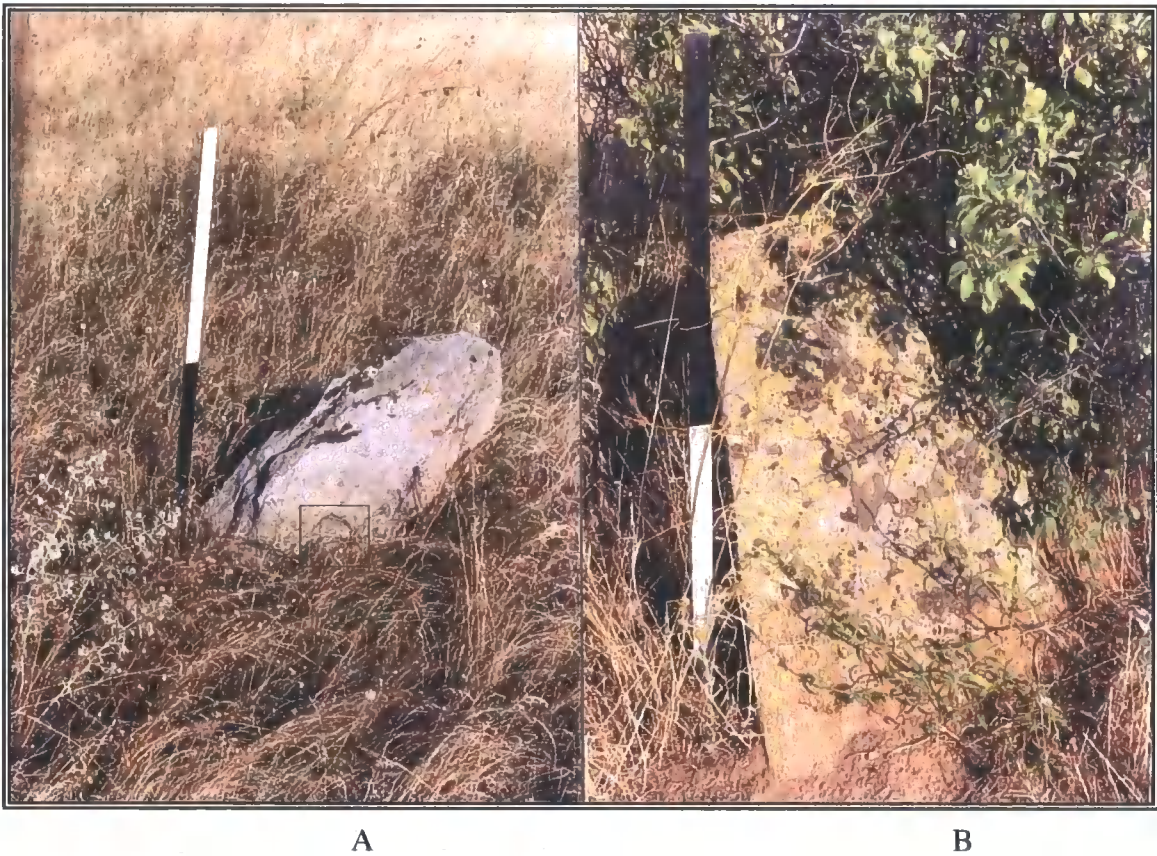


Fig. 6.18. Stone no. 43 with a cup mark (A) and Stone no. 39 with worked face (B)

Colour

The standing stone complex of Hacıdanışment /Eski Mezarlık was constructed using three kinds of stone: grey gneiss, diorite and mica-schist. Both are found around the complex as large boulders. Quartzite occurs inside some of the dioritic rocks. The stones of the Hacıdanışment / Eski Mezarlık Complex are generally grey in colour. White and yellow quartz is always found inside some of the grey coloured stones e.g. stone nos. 45 and 39. Another natural feature possibly of interest to the megalith-builders also occurs on stone no. 69, whose surface includes a number of fossil shells. Only single examples of this stone type were found in the Kırıkköy and the Kircesme Complexes.

The Standing Stone Complex of Kırıkköy

Introduction

The megalithic complex of Kırıkköy is located about 20 km south-east of Hacıdanışment village and about 2 km south of the Çömlekakpınar village in the province of Edirne (see Fig. 5. 3). The site lies between 140 m and 150 m OD, stretching along a broad ridge, and is visible from a 10-20 km distance (Fig. 6. 19). The site was first recorded by R. Esin in 1968, and his photographs and descriptions of Kırıkköy were published by S. A. Kansu (1969). Later, Kırıkköy was re-investigated by Özdoğan in his survey of Turkish Thrace (Özdoğan, 1983). A measured plan of the Kırıkköy Complex was produced in 1999 (Erdoğan *et al.* 2002).



Fig. 6.19. View of the Kırıkköy Complex

The Kırıkköy Complex covers an area of 160 x 65 m. There are two additional monuments in the vicinity of the stone settings (Fig. 6. 20). To the north of the complex, some 370 m away, there is a large tumulus, of ca. 4 m diameter, located on a low rocky rise. To the south of the complex, some 300 m away, there is a second tumulus, of ca. 5 m diameter, which lies adjacent to a low bank and shallow ditch which may indicate a small enclosure. The possible enclosure survives only partially and its chronological relationship to the tumuli and to the complex is uncertain. If the cairns and the enclosure are in fact related to the original megalithic complex the whole site would cover a total area of almost 840 x 70 m. The eastern part of the complex was heavily damaged by farmers when they extended their fields. In addition, most of the stones from the north-eastern part have been removed by farmers for house construction. Further damage has been caused by looters and the building of a track which cuts through the complex. No surface artefacts were recovered anywhere on the complex during occasional visits over nine years.

The stones of the Kırıkköy Complex are between 0.03-2.60 m in height, the majority measuring between 0.90-2.50 m. Some small stones are virtually buried by vegetation. The stones range in width between 0.16 and 1.00 m, with between 0.30 and 0.56 m being the dominant stone width. The range of stone thickness is between 0.05-0.92 m, and the average stone thickness is 0.10-0.25 m.

Plan of the Standing Stone Complex of Kırıkköy

In the Kırıkköy Complex, a total of 135 stones have survived. Most of the stones (80%) are in an upright position or are low stumps. The others (20%) are fallen. On the basis of earthen banks and the surviving stones, the Kırıkköy Complex can be divided into three clusters - the Southern, the Northern and the North-Eastern as shown in Fig. 6. 21. The Southern and Northern Clusters are defined by more or less continuous oval banks. The Southern cluster is the largest of the clusters with 84 stones, and includes two cairns, covering an oval area of ca. 90 x 45 m. There is a surviving stretch of bank in the north-west part of the Southern area, parallel to a 5 m long stretch of a possible ditch, to the south of the south end of the bank. Given the more or less continuous bank encircling the Northern Cluster, it is possible that the Southern Cluster was also similarly enclosed. The south part of the Southern Cluster appears as a core (Stone nos. 35-69 and 7-8), and contains a larger number of tall stones than in the other clusters (Fig. 6. 22). 16 tall stones measure between 1.28-2.60 m in height. They all have a rectangular body with rounded, flat and pointed tops. At least 10 stone rows can be distinguished in the core area (Fig. 6. 21). The rows are set at an angle of 240 degrees with a dominant SW/ NE orientation. Stone nos. 7 and 8 in the core may indicate an outer entrance from the south. The shape of these two stones is also different in that they have a trapezoidal body and flat top. In the southern edge of the Southern Cluster, two lines are visible, which are defined by the predominance of small stones: the first line consists of 6

stones (stone nos. 1-6), while the second line is located in front of the first line with 8 stones (stone nos. 9-16). This second line starts from the south and stretches to the east. It is possible that the second line once surrounded the Southern Cluster. Five stones (stone nos. 28, 30, 81, 81A and 82), which are sited on the edge of the bank in the Western part of the cluster, probably formed part of the second line. In contrast, the north part of the Southern Cluster looks chaotic. Here, small stones are predominant, with only 5 tall stones, of more than 1 m. height being observed. All the stones face in a SW/NE direction.

Two cairns are located in the north-western part of the Southern Cluster. They are covered by a thin scatter of calcareous stones. Cairn 1 (C1) measures ca. 4 m in diameter and 0.40 m in height and is a circular cairn. Cairn 2 (C2) has a circular shape, but is lower (0.25 m). Hence Cairn 2 may be a badly damaged cairn, partially excavated at some time in the past. The stones from the north-western part of the cluster indicate that cairns seem to disturb this part of the cluster.

The Northern Cluster of the Kırıkköy Complex appears to display a series of features that distinguish it from the Southern Cluster: it is defined by a more or less continuous bank, an absence of cairns and a much lower density of stones (a total of 30 stones). In addition, the bank surrounding the Northern Cluster is of the same size and form as that of the Southern Cluster (Fig. 6. 21). Nonetheless, both clusters share a similar overall orientation and a similar preference for a SW/NE orientation of the stones. However, all lines in the north are set at a 220 degree angle instead of 240 degrees in the south. The Northern cluster is separated from the Southern Cluster by less than 15 m but is, nevertheless, a distinctive and enclosed entity.

The earthen bank is continuous apart from at the northern end of the cluster, where some erosion appears to have occurred. It cannot, however, be ruled out that this marks the location of a main entrance to the Northern cluster. The earthen bank is variably related to the standing stones. Stones nos. 120, 121, 119, 119A, 108 114 and 93 stand at the edge of the bank. All these boundary stones are small stones, except no. 93 which is a tall stone sitting on top of the bank. Some gaps in the stones on the edge of the bank suggest that they were buried by earth or removed.

Half of the stones inside the earthen bank consist of tall stones about 1 m in height. Most of the stones have a rectangular body with pointed and rounded tops. The percentages of the body and top shapes of the Northern cluster can be seen in Appendix 3. There are also some pairs of stones which are set one behind the other, facing in opposite directions (stone nos. 101-102 and 110-111).

Six separate stones in the North-East suggest that another cluster once existed in this part of the complex (Fig. 6. 21). This part of the complex has been heavily damaged by farming activities. Over time, stones have been removed by farmers for house construction and the areas farmed so that, today, six stones sit almost in the middle of a cultivated field.

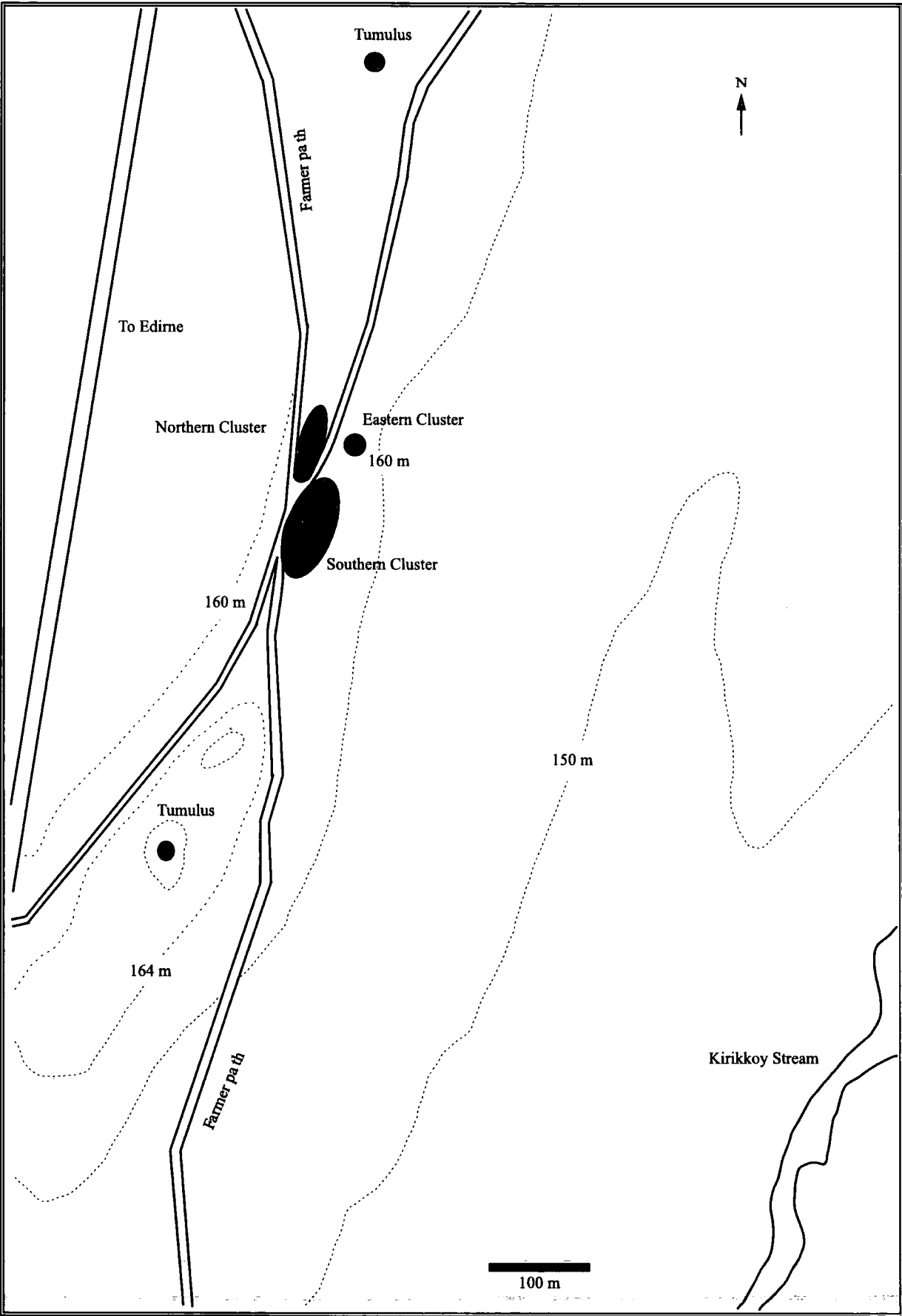


Fig.6.20. The Kırıkköy Complex in its landscape context (After, Erdogu *et al.* 2002)



Fig.6.21. Plan of the Kırıkköy Complex

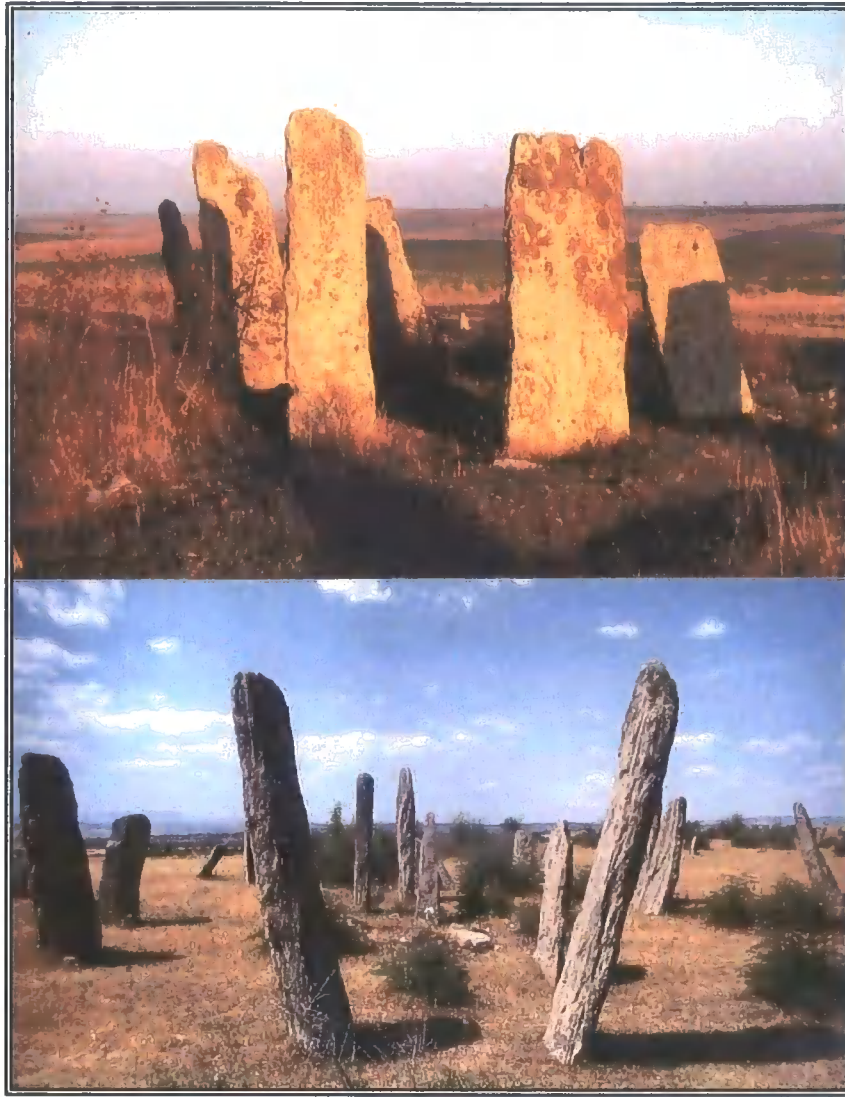


Fig. 6.22. Views of the core of the Southern Cluster

Surviving stones consist of one upright stone about 1.37 m high, one medium sized stone about 0.60 m high, and four much smaller stones 0.02-0.12 m high. The upright or low stump stones exhibit a SW/NE orientation.

Form

Most of the stones (52 %) have rectangular bodies and flat surfaces. Two stones with trapezoidal shaped bodies were also found in the Kırıkköy Complex. Percentages of body shapes can be seen in Appendix 3. Some stones provided insufficient information because they are virtually buried by vegetation and are broken. In the Kırıkköy Complex, five different top shapes - pointed, flat pointed, flat, rounded and irregular - were observed. The most frequent top shapes are rounded and pointed. Percentages of top shapes can be seen in Appendix 3. Pointed, rounded and flat tops are most frequently combined with rectangular

bodies. Pointed tops are also frequently associated with pyramidal bodies. Flat and flat-pointed tops are generally related to rectangular bodies, while rounded or pointed tops are related to whole rounded bodies. In general, the larger the stone the more likely it is to have a rectangular body and a rounded, flat or pointed top. The smaller the stone, the more likely it is to be rounded, pyramidal or irregular in body shape with a rounded, pointed or irregular top.

Most of the stones are unworked. However, some tall stones in the core of the Southern Cluster have been worked, as have some in the Northern Cluster (e.g. stone nos. 7, 8, 91, 96). It seems the surfaces of these stones have been smoothed and some of them shaped to form a pointed top (e.g. stone no. 46).

Decoration

Two main types of decoration on the stones can be distinguished - cup marks and “V” shaped cuts (see Fig. 6. 23). Cup marks are usually small, being 3-4 cm in diameter and only 0.5 cm in depth. They are generally not very visible, because the stone surfaces are covered by mosses and lichens. Single cup marks were found on only 3 stones (stone nos. 40, 92 and 114). They are rectangular stones and the cup mark is situated close to the top in the middle of the “front” face. There is only one example of incised marking (stone no. 53 (Fig. 6. 24 A). This stone is a tall stone with a rectangular body. The top of the stone has been deeply cut, creating a “V”- shaped appearance. Stone no. 103’s surface is studded with fossil shells. It is situated in the centre of the Northern Cluster (Fig. 6. 24 B).

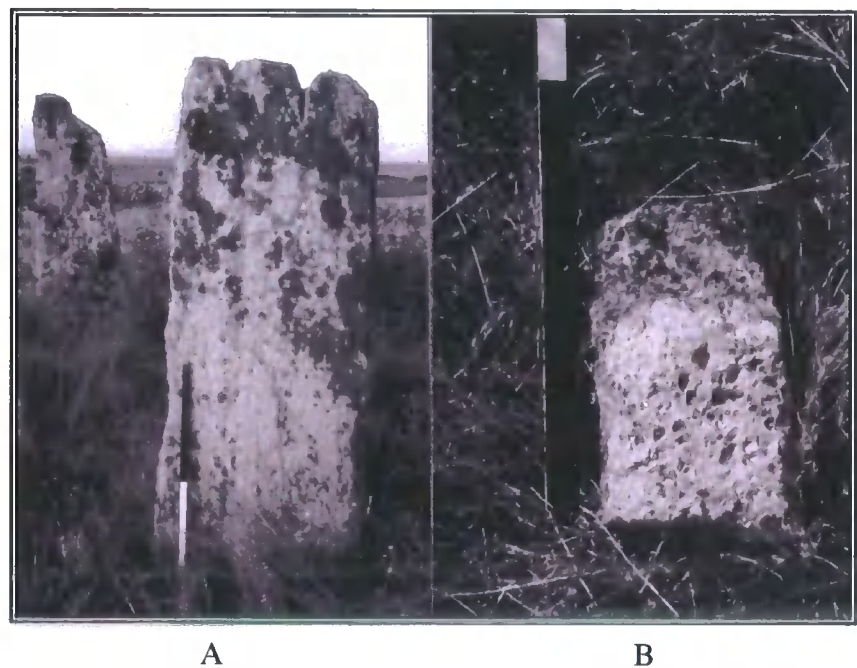


Fig. 6. 24. Stone no. 53 with ‘V’ shape cuts (A) and stone no. 103 with fossil shells (B)

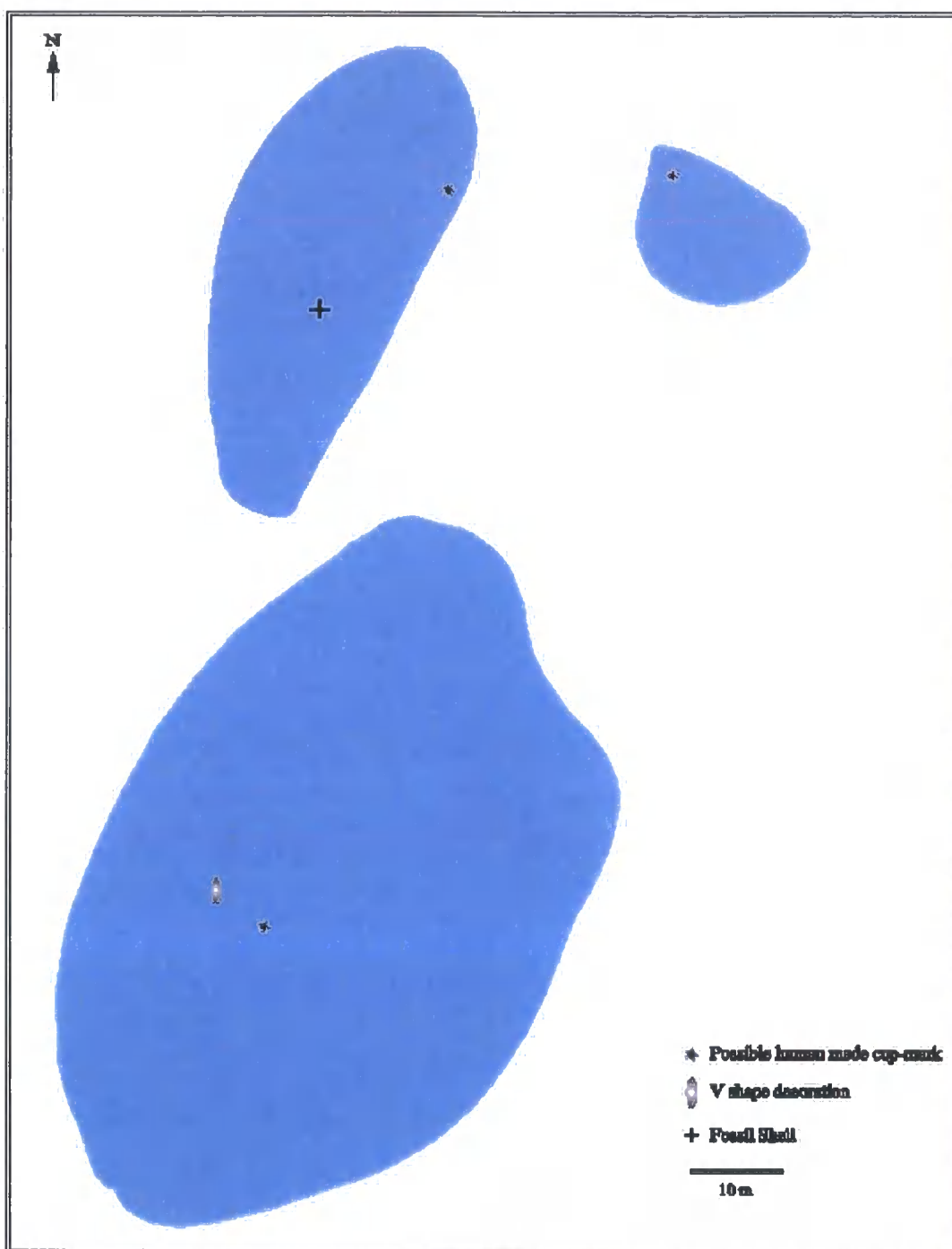


Fig. 6.23.Special standing stone forms and decorations from the Kırıkköy Complex

Colour

In the Kırıkköy complex stones are mostly of grey gneiss, which appear to have been collected from rocky outcrops, most probably from an area to the North of the complex some 4-5 km away. In the Kırıkköy Complex grey coloured stones are dominant; however some of them display white veins. Two stones (nös. 60 and 59) have orange veins on parts of their surface.

The Standing Stone Complex of Türbe

Introduction

The megalithic complex of Türbe is located about 3 km south-east of Hacıdanışment village, ca. 1 km west of the standing stone complex of Hacıdanışment / Eski Mezarlık in the province of Edirne (see Fig. 5. 3). As with the Hacıdanışment / Eski Mezarlık complex, the megalithic complex of Türbe lies on a rocky outcrop south of the Muhittin Baba Mountain. Rocky outcrops around the complex consist of gneiss and micashist. The whole complex is situated on a slope and extends over an area of about 100 by 150 m. There are topographic differences between the eastern and western parts of the complex: the eastern part is higher than the western part. In the north-east part, there is a small oak forest. The southern, western and eastern parts of the complex have been damaged by farmers extending their fields. Furthermore, looters' pits have been observed in almost every part of the complex. However, no surface finds were found anywhere within this complex. A total of 269 stones survive (Fig.6. 25).



Fig. 6. 25. Views of the Türbe Complex

The Megalithic Complex of Türbe consists mainly of medium sized stones; between 0.30-0.60 m is the dominant stone height. Only 46 stones are more than 1 m in height and 3 stones are 3 m in height. The range of stone widths is between 0.10-1.20 m; between 0.40-0.60 m is the dominant stone width. The stones range in thickness from 0.3 to 0.48 m.

Plan of the Standing Stone Complex of the Türbe Complex

The present plan of the megalithic complex of Türbe shows that the whole complex has a roughly rectangular shape. Almost in the middle of the complex, there are the foundations of a large rectangular building and an area of exposed bedrock (Fig. 6. 26). In the Turkish language Türbe means a monumental tomb, hence this building might be a monumental tomb. A disturbed marble tombstone with Ottoman inscriptions was also found close to the building (Fig.6. 27). This tombstone could belong to a very important person who has buried in the possible monumental tomb. The tomb itself is a rectangular building (ca. 10x20 m) with an apse. Sixteen stones have been found side by side in this area, which on the whole are the rectangular in shape with only a few of stones being roughly shaped (Fig. 6. 28). The stone foundations of the tomb were found just behind this stone line. It seems there is no relationship between the orientation of these standing stones and the foundation walls of the building. Inside the apse of the building, there is a line of three very tall stones ca. 3 m in height, facing a SW-NE direction. The building must have been built later than standing stones and, probably standing stones were used as a roof supports. In the west part of the building, there is an empty area which consists of bedrock.

The north-western part of the complex looks like a separate area with two large cairns bordered with stones and more or less multiple stone rows on both sides of the cairns. Cairn 1 measures ca.15 m in diameter and about 2 m in height. Cairn 2 is smaller than Cairn 1, measuring ca. 10 m in diameter and about 2 m in height. Only 10 tall stones ca. 1 m in height were found in this part. Usually 0.40-0.60 m is the dominant stone height.

A large number of standing stones lie in the South and East parts of the complex. However, heavy vegetation and the oak forest make any detailed analysis potentially misleading. At first sight, the stones of this area present a seemingly haphazard collection. However, this may be a false picture. Several stone rows can be seen, but only some of them extend over a significant distance. They lie roughly parallel to each other at angles of 230-240 degrees. There is a marked preference for a NE-SW orientation of the face of each single stone. There is no specific order in the erection of stones in the rows, for a tall stone can be found erected behind a small stone. Some gaps in the rows suggest that some were buried or removed.

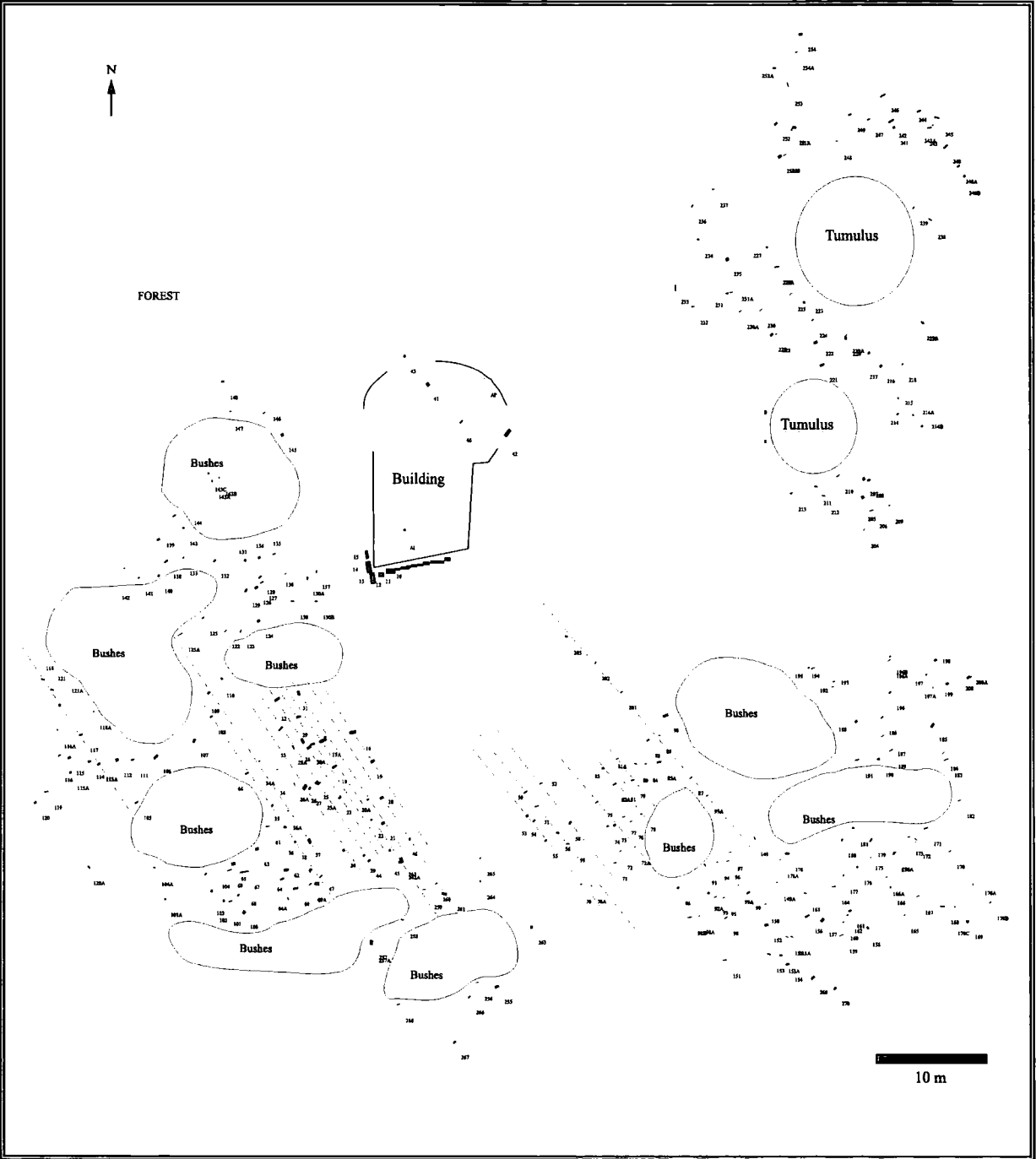


Fig.6. 26. Plan of the Türbe Complex



Fig. 6. 27 A Marble tombstone with Ottoman inscriptions



Fig.6. 28. Sixteen rectangular stones side by side

Form

Most of the standing stones of the Türbe complex (80%) have rectangular bodies, though irregular, cylindrical and pyramidal bodies also occur. The most frequent top shapes are flat and pointed. They represent 32% and 30% of the total assemblages. Percentages of body and top shapes can be seen in Appendix 3.

Worked stones similar to other standing stone complexes of the Edirne region were also noted in the Türbe complex. In every case one face of the rectangular stones has been smoothed, and some stones have been worked to produce a flat or pointed top (e.g. stone nos. 21 and 104). Stone no 40 is a very tall “axe-shaped” stone (Fig. 6. 29). Two stones - nos. 232 and 241- have rounded projections.



Fig. 6. 29. The axe-shaped stone (stone no. 40).

Decoration

In the Türbe complex, single cup marks were found on only two stones (stone nos. 104 and 32 see Fig. 6. 31). Stone no. 104 is a small stone with a rectangular body and a flat top. The cup mark is situated close to the top, in the front face. It is ca.3 cm in diameter and about 0.5 cm in depth. It is not very visible, because the stone surface is covered by mosses. Stone no. 32 is a tall stone with a rectangular body and rounded top. The cup mark is deeper and larger than the other example. The cup mark is situated on the back of the stone, close to the top (Fig. 6. 30).



Fig. 6. 30. Stone no. 32 with a deep mark.

Colour

Grey gneiss and mica-schist are dominant stone types, though, quartzite and diorite also occur. The stones of the Türbe complex are of five colours: grey, blue, pink, yellow and white. The grey colour is dominant, representing 80% of the total assemblage. Grey stones have white or brown veins (Fig. 6. 32). White quartz stone was found in the north-western part of the complex which has been removed from its original position (Fig. 6. 33). White coloured stones have generally pink, brown and yellow veins. Pink stones are salmon pink in colour and have generally white, brown and yellow veins. Similarly yellow coloured stones have also brown and white veins. White, red and pink coloured stones were found elsewhere in this complex. Only two blue coloured stones were found (stone nos. 75 and 222). Stone no. 75 lies in the northern part of the complex and it is a massive block with a rectangular body. Stone no. 222 lies in the north-western part of the complex and is a tall stone with a rectangular body and pointed flat top.

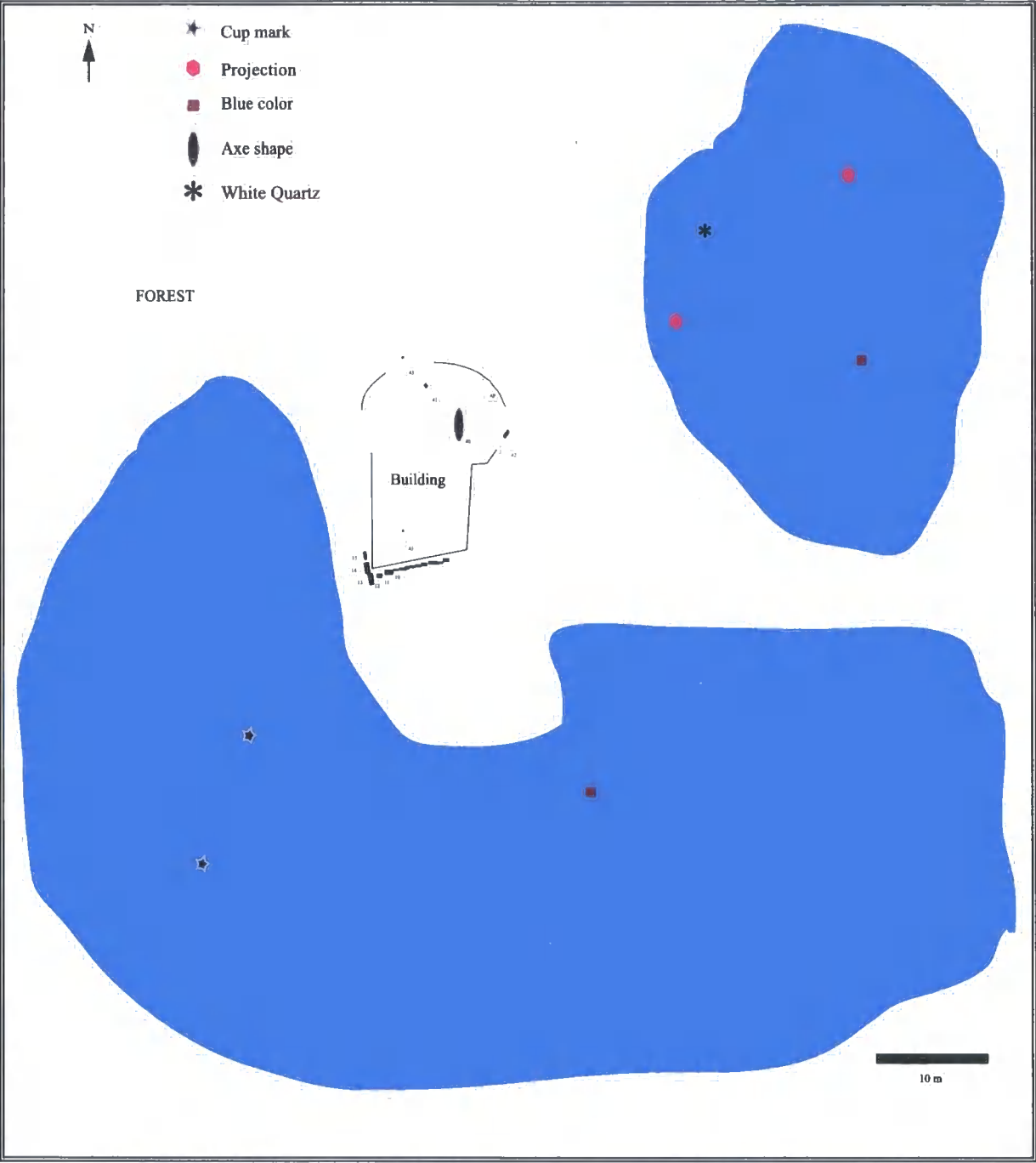


Fig. 6.31. Special forms decoration and colours of Tırbe complex.



Fig. 6. 32. Stone no. 29 with veins



Fig. 6. 33. White quartz standing stone

The Standing Stone Complex of Kırçeşme

Introduction

The Megalithic Complex of Kırçeşme is located about 2 km east of Hacıdanışment village, within the south-eastern part of the Muhittin Baba Mountain, about 20 km north of Lalapaşa in the Province of Edirne (see Fig. 5. 3). The complex is covered by short patchy bushes. It extends over an area of about 100 x 90 m. The south, east and west sides of the complex have been damaged by cultivated fields. The stones on the edge of the complex have been removed and disposed of by farmers. A total of 336 stones survive (Fig. 6. 34). In the west of the complex, some 200 m away, there is a large tumulus, of ca. 5 m diameter. Some fifty metres west of the complex lies a small stream to which the complex probably once extended. Furthermore, some fifty metres east of the complex lies a Muslim cemetery with a few graves in a small oak forest. They are regular well made graves and face to S/N orientation. A spring can also be found ca. 400 m east of the complex. During five weeks of data gathering, no surface artefacts were recovered anywhere from the complex site.

The surviving stones of the complex are between 0.10-2.55 m in height, of which most of them are between 0.50-0.90 m in height. Only 76 stones are more than 1 m in height. The range of stone widths is between 0.6-1.16 m, while the stones range in thickness between 0.3-0.55 m. The average stone width is between 0.30-0.50 m and the average stone thickness is between 0.10-0.20 m.

Plan of the Standing Stone Complex of Kırçeşme

The present plan of the complex consists of a ditch and multiple standing stone rows enclosed by this ditch (Fig. 6. 34). Two cairns are located in the north-western part of the complex. Cairn 1 measures ca. 4 m in diameter and 0.60 m in height. It is surrounded by very small kerb stones. Cairn 2 measures also ca. 4 m in diameter and 0.50 m in height. Only some of the stone rows extend over a significant distance. However, some parts of the complex were found to be covered by dense vegetation, making survey virtually impossible. Some stones are also missing in the rows and it is most probable that they have been buried beneath vegetation. The rows are set an angle of 230 degrees. Stones have been erected close to each other and the majority (90%) face a SW/NE direction. Most of the stones (80%) are in an upright position or are low stumps. The others (20%) have fallen into a prone position. Most of the fallen stones are situated in the southern part of the complex.

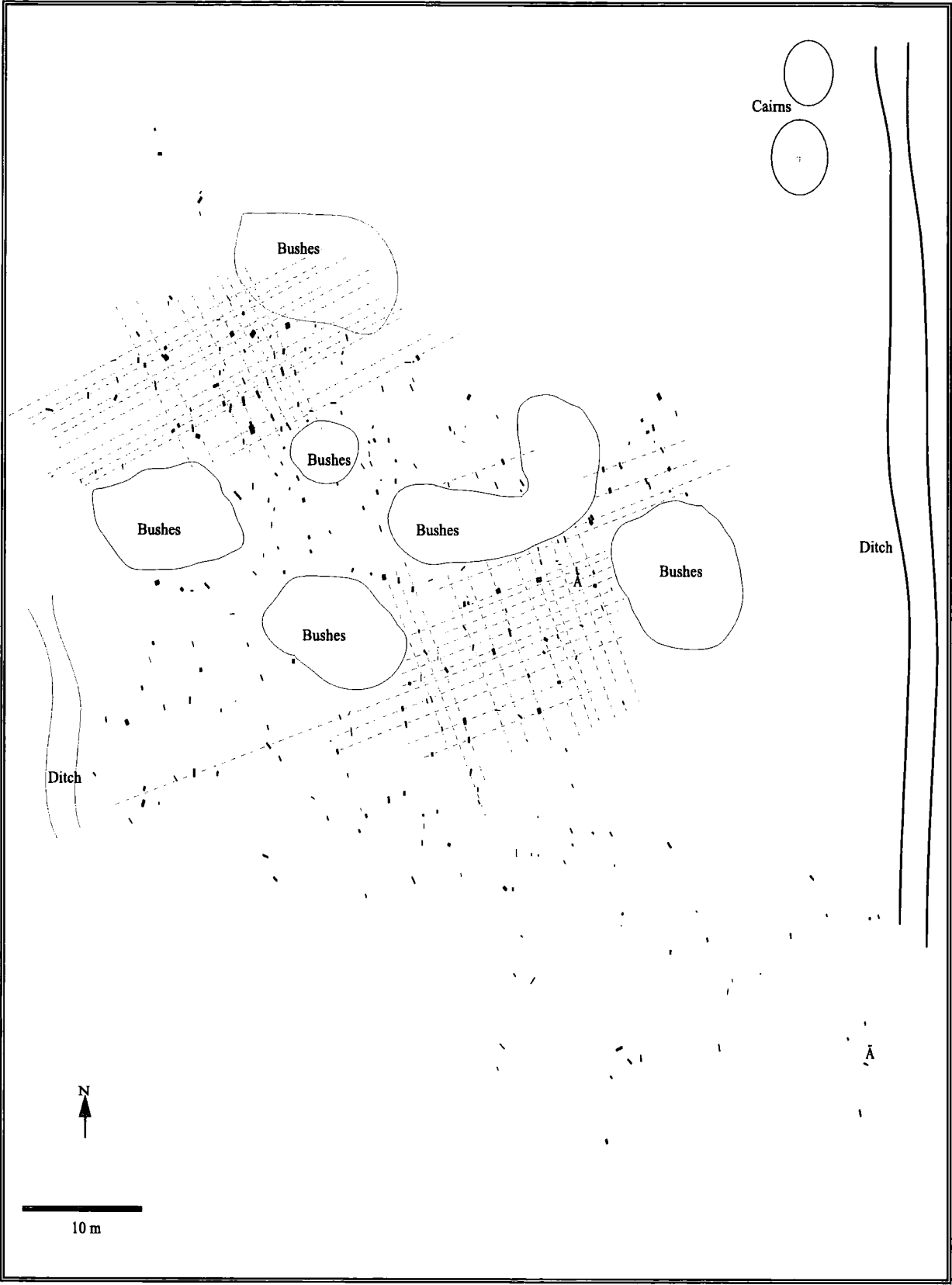


Fig.6. 34. Plan of Kircesme Complex

There is a ca. 100 m long stretch of a deep ditch in the east part of the complex. It ranges in depth to ca 0.50-0.60 m and is ca. 1.00 m wide. There is also a ca. 10 m long stretch of ditch in the west part of the complex. Here, it is a shallow ditch of ca. 0.10 m in depth. It is therefore possible that the complex was once enclosed by a ditch.

The north-western part of the complex contains a large number of massive and tall stones not present in the other parts of the complex. Twenty tall stones measure between 1.03-1.65 m in height. At least 10 stone rows with a dominant SW/NE orientation can be seen in this area (Fig. 6. 35). In one sample are some pairs of stones display evidence for a grave with the stones having been smashed into small pieces and used for this grave. Some rows can also be seen in the East part of the complex (Fig. 6. 36). However, in this part there are some regular combinations of tall and small stones, with the tall stones often set at the edge.

The initial impression is that the stones of the southern part of the complex present a seemingly haphazard collection. Some large gaps are also visible in the plan of this area. According to local villagers many stones were removed from this part of the complex. A marble tombstone with an Ottoman inscription was also found in the southern area (Fig. 6. 37).



Fig. 6.35. Part of standing stone row in Northwestern part of the complex



Fig. 6.36. Standing stone rows in Eastern part of the Complex

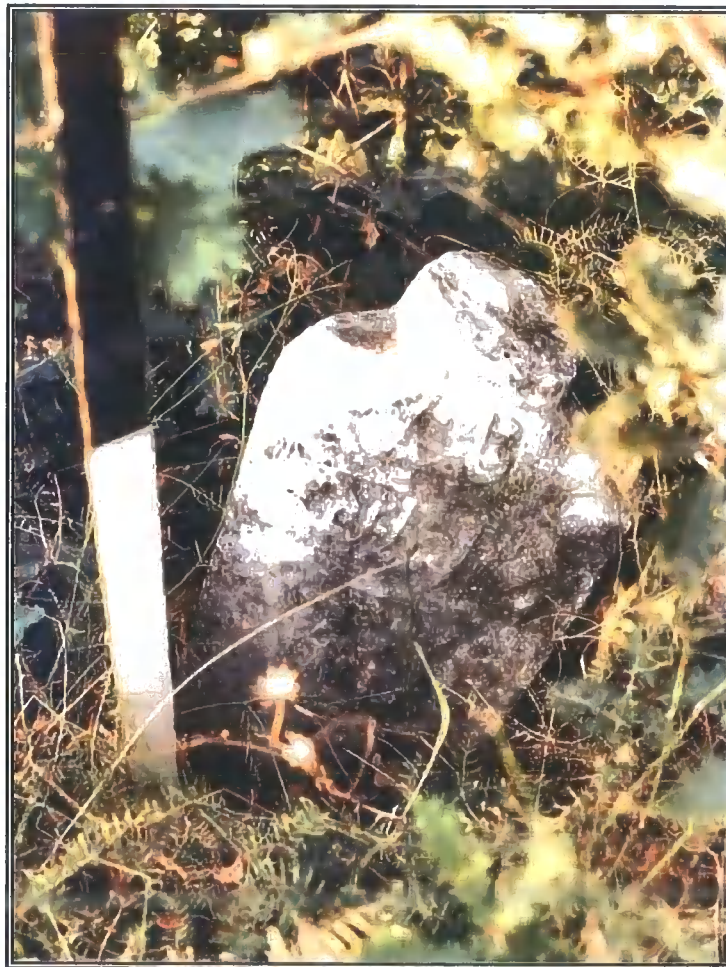


Fig.6. 37. A marble tombstone with Ottoman inscriptions

Form

Most of the stones at Kırçeşme have rectangular bodies, representing 52 % of the total assemblage for this complex. The most frequent top shapes are pointed, rounded and flat; percentages of body and top shapes of the Kırçeşme complex are detailed in Appendix 3. Hence, it can be seen that rectangular bodies are frequent among pointed tops, whilst rounded bodies are more frequently associated with pointed and flat tops. Pointed tops are also frequent among pyramidal bodies, and almost all irregular tops are related to irregular bodies. The standing stone complex of Kırçeşme has been constructed using different kinds of stones, such as granite, gneiss, quartzite and mica schist. In general, grey gneiss was most common, representing 70% of the total assemblage.

In the Kırçeşme complex, either the body or the top of the stone has been worked. Generally, one face of the rectangular stones was smoothed. Furthermore, some stones have been worked to produce either a flat (stone nos. 48, 44 and 222) or a pointed top (stone nos. 223, 149 and 85) (Fig. 6. 38). Stone no. 221 is unique, in that it looks like an anthropomorphic statue with very stylized shoulders and a pointed head (Fig. 6. 39). Two stones, nos. 70 and 42 - have rounded projections (Fig. 6. 40). All these different forms can be seen in Fig. 6. 41.



Fig. 6. 38. A big stone no. 223 with pointed top from different fronts



Fig. 6. 39. Stone no. 221 with stylized shoulders and a head



Fig. 6. 40. Stone no. 70 with rounded projection

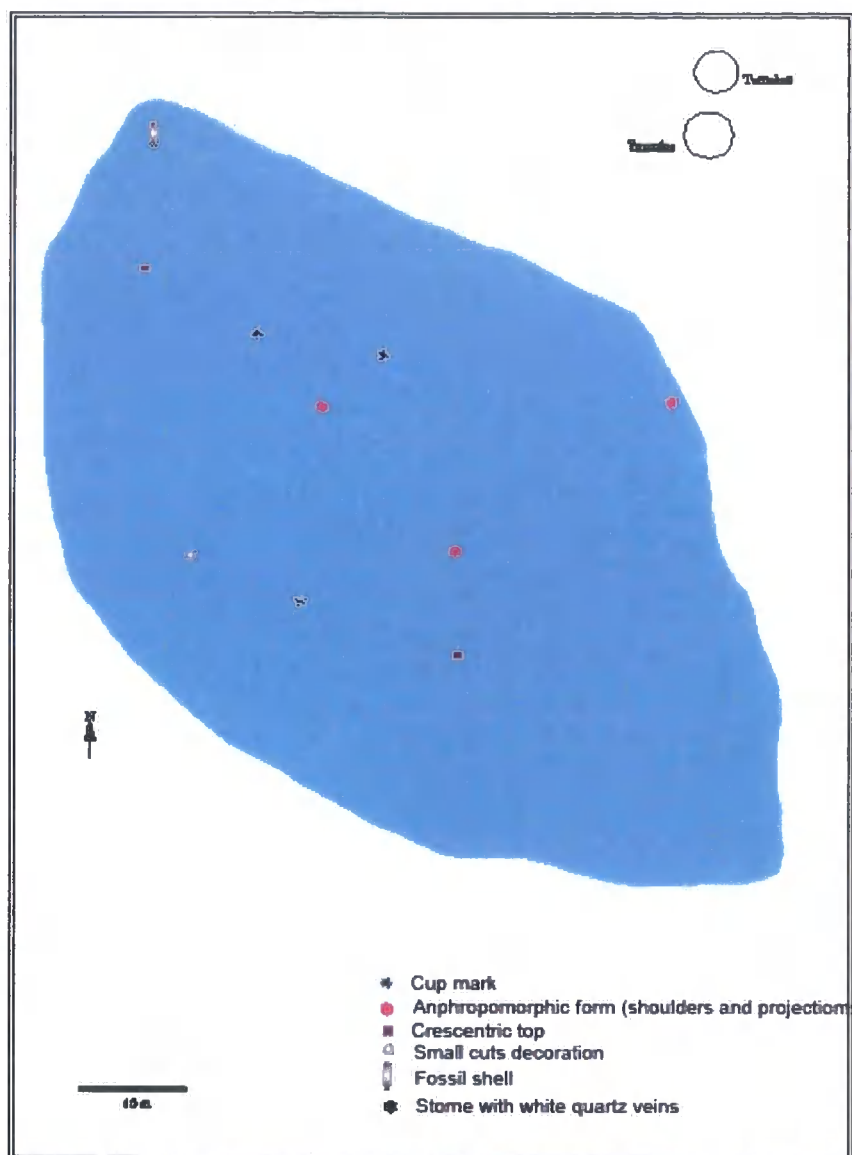


Fig. 6. 41. Special forms, decorations and colours of the Kircesme complex of the Kircesme complex.

Decoration

Decoration is not common. Single cup marks were found on only 3 stones (stone nos. 162, 219 and 312). Cup marks are usually 4-5 cm in diameter and 0.5-1 cm in depth. They were always executed on well smoothed surfaces of stones. Stone no. 312 is a tall stone with a pyramidal body and pointed top. Two shallow possible nature cup marks are situated in the middle of the face (Fig.6. 42). Stone no. 219 is also a tall stone with a rectangular body and a broken top. A shallow cup mark is situated in the middle of the front face (the smoothed surface of the stones being identified as the front surface). Stone no. 162 is also a tall stone with a rectangular body and flat top, a deep cup mark is situated on the side of this stone, close to the top.

Crescentric shaped cuts are situated on the tops of two stones (stone nos. 121A and 268), both of which are small stones. Stone no. 187 is also decorated with small cuts on one side (Fig. 6. 43). Stone no. 283's surface is studded with fossil shells.



Fig. 6. 42. Stone no. 312 with natural cup-marks.



Fig. 6. 43. Stone no. 187 with small cuts on one side

Colour

The stones of the Kırçeşme Complex are of four colours: grey, blue, pink and white. The grey colour is dominant, representing 94% of the total assemblage. All of the white and pink coloured stones are of quartz. White quartz veins were also found on some grey stones (e.g. stone nos. 43 and 48).

Comparison Between Standing Stone Complexes

Despite some variations in plans and size, the basic constructions of the standing stone complexes show a high degree of uniformity. The five complexes can be compared one another in terms of their plan, form, decoration, colour, location and associated sites. The comparison between all the standing stone complexes that has been examined in this chapter shows a great variability both regarding their shape and feature. The general plan shows that the Berberoğlu Ayazması Complex has a trapezoidal shape, the Kırıkköy and the Hacdanışment / Eski Mezarlık Complexes have an oval shape and the Türbe and Kırçeşme Complexes have a roughly rectangular shape.

The plans also shows that some standing stone complexes have distinct ditches and banks while others do not. The surviving stones of the Kırıkköy Complex can be divided into clusters with oval earthen banks. The southern cluster of the complex also presents a ditch. It should be possible to identify a similar decision in the creation of the Hacdanışment / Eski Mezarlık and Kırçeşme Complexes. The Kırçeşme Complex flanked by ditches. There is a surviving 10 m long stretch of earthen bank in the northern part of the Hacdanışment / Eski Mezarlık Complex. Although the Berberoğlu Ayazması Complex is more extensive than the others, no banks and ditches have been found here. Lastly, no banks and ditches have also been found in Türbe Complex.

A common feature of the standing stone complexes is multiple stone rows which they can be seen in all complexes, but only some of these extend over a significant distance. The orientation of single stones and stone rows of the complexes followed the same conventions; stone rows lie roughly parallel to each other at angles generally of 220, 230 and 240 degrees, and there is a marked presence of a North-East / South-West orientation for the faces of each stone. Different shape and different size of stones can be found erected on the lines. There are also some pairs of stones on the rows of the Berberoğlu Ayazması and Kırçeşme complexes, which are set side-by-side or one behind the other. The density of stone lines is higher in the Berberoğlu Ayazması Complex than in others.

Another common feature of the standing stone complexes is regarding form. In all of the standing stone complexes, rectangular body and flat, pointed and rounded tops are the dominant stone shape. One surface of the rectangular body has always been smoothed. Furthermore, some stones have been worked to produce a flat or a pointed top in all of the complexes. It should be possible to identify some decisions in the erection of stones, but that is not the usual arrangements. Some tall pointed stones in the rows in the Kırıkköy Complex are set side-by-side. There are also some pairs of stones in the Kırçeşme and Berberoğlu Ayazması complexes. One stone of pairs has a flat top and other has a pointed top. Trapezoidal shaped stones were only found in the Kırıkköy Complex. They are located in the main core of the complex and may provide a clue to an outer entrance. In all complexes tall stones are also located on the edge of the complex. They seem to introduce contrast between the edge and inside of the complexes.

There are also several forms of interest. Stones that look like the anthropomorphic statues with stylized shoulders and a head were only found in the Berberoğlu Ayazması and Kırçeşme Complexes. On the other hand, stones with rounded projections were found in the Türbe and Berberoğlu Ayazması Complexes. Surfaces have always been smoothed. Stones with possible phallic shape were only found in the Berberoğlu Ayazması Complex.

There are number of decorative elements associated with the complexes. Three main types of decoration of the stones can be distinguished; cup marks, “V” shape and crescentic cuts. Single cup marks are the most frequent decoration which they have been found in all complexes, while “V” shaped cuts have been found only in the Berberoğlu Ayazması and Kırıkköy Complexes. Cup marks are usually 4-5 cm in diameter and 0.5-1 cm in depth. They were always executed on well smoothed surfaces of stones. There is only a few per cent chance that these marks are natural. They are usually situated in the middle of the front face. Single cup marks were found on the back face of the stones in the Berberoğlu Ayazması and Kırçeşme Complexes. They are common on relatively hard grey gneiss. Cup marks become most vivid in low light, which only occurs during the sunrise and sunset. They are generally situated on tall stones, so it is most reasonable to think in terms of the audiences who would have seen them. “V”-shaped cut was found on the top of the tall stones. Perhaps decorations signified some messages that follow a pattern that allows the past audiences to read them. A few stones in the Berberoğlu Ayazması and Kırçeşme Complexes also have a crescentic top, all of which are small stones.

Different coloured stones have been used at complexes - grey, white, pink, blue and yellow. However, one cannot observe any pattern in the erection of different coloured stones. Grey coloured stones are gneiss, diorite and mica-schist, while white, pink and yellow coloured stones are quartz. Quartz also occurs inside some of the diorite and gneiss. Grey gneiss stones are dominant in all complexes. Only a few blue stone (granite ?) was found in the complexes.

It is harder than other stones and difficult to work. Single examples of a stone with fossil shells were also found at the Kırıkköy, Kırçeşme and Hacıdanışment /Eski Mezarlık Complexes.

Rocky outcrops around the Berberoğlu Ayazması, Türbe, Kircesme and Hacıdanışment / Eski Mezarlık Complexes consist of gneiss and mica-schist. However, in some areas these are overlain by quartz, diorite and granite. There are no rocky outcrops around the Kırıkköy Complex and nearest rocky outcrops is located 4-5 km north of the complex.

The selection of place may reveal how the monument builders saw their place in the world. Some complexes probably want to be seen and remembered by people. The Kırıkköy and Kırçeşme Complexes lie on a broad ridge-top, visible from at least 4-5 km distance. On the other hand, The Berberoğlu Ayazması and Türbe Complexes lie on the slope of a valley while the Hacıdanışment / Eski Mezarlık Complex is situated on a flat plain. Complexes such as the Berberoğlu Ayazması in a chosen hidden location may be equally important for invisible rituals. All rows in the complexes are directly faced to the Muhittin Baba mountain which is the highest point of the Edirne region. Its significance will be explained in next chapter.

The Berberoğlu Ayazması, Kircesme and Kırıkköy, Türbe Complexes are situated close to the springs. A spring lies just south-east part of the Berberoğlu Ayazması Complex, and this spring has given the name to the complex. A spring can be found ca. 400 m east of the Kırçeşme Complex, while a spring can also be found ca. 100 m north of the Türbe Complex. A spring can also be found ca. 500 m north of the Kırıkköy Complex.

Cairns, dolmens and a rock-cut feature are sometimes associated with the standing stone complexes. The cairns covered by a scatter of calcareous stones were found in Kırıkköy, Hacıdanışment / Eski Mezarlık, Türbe and Kırçeşme Complexes, but the cairns of Türbe Complex are larger and higher than others. No cairns were found in the Berberoğlu Ayazması Complex. Dolmens were also found in the immediate vicinity of the Berberoğlu Ayazması and Hacıdanışment / Eski Mezarlık Complexes. The dolmen of Vaysal lies about 200 m east of the standing stone complex of Berberoğlu Ayazması, while the dolmen of Hacıdanışment lies about 600 m north of the Hacıdanışment / Eski Mezarlık Complex. Some Iron Age pottery was found in the disturbed chamber of the dolmen of Vaysal. Only in the Hacıdanışment /Eski Mezarlık Complex a possible rock-cut feature was found.

With the exception of the Kırıkköy Complex, Muslim graves were identified in all complexes. All Muslim graves have an S-E orientation, as opposed to the older standing stones. In Muslim tradition, the position of graves always turns to Makka, to the south. However in all complexes standing stone rows face to SE/NE orientation. In some cases, if not all, some standing stones may have been smashed into small pieces and used for Muslim graves.

Marble tombstones with Ottoman inscriptions were found in the Türbe and Kırçeşme Complexes. Muslim cemeteries contain no banks, ditches and cairns. In addition Muslim tombstones do not have any cup marks or other decorations. It is possible that parts of the megalithic complexes have been used as Muslim cemeteries.

As a result of the extensive survey of fourteen standing stone complexes, on the basis of common similarities and differences between the complexes, six different arrangements can be recognized. The first arrangement comprises clusters of standing stones with oval banks and bordered with small stones. Inside the clusters, there are multiple rows mostly consists of rectangular shaped tall stones (e.g. the standing stone complex of Kırıkköy and probably the Keremettin Complex). The second arrangement comprises a single oval bank with bordered small stones and multiple stone rows (e.g. the standing stone complex of Hacıdanışment / Eski Mezarlık). The third arrangement comprises long multiple stone rows consisting of stones of different height, generally medium and tall stones. There are no banks and ditches, and the whole complex has a trapezoidal shape (e.g. the standing stone complex of Berberoğlu Ayazması). The fourth arrangement comprises multiple stone rows composed of mainly small stone, and no evidence for ditches and banks (e.g. the standing stone complexes of Lalapaşa, Hacılar and probably Cevizlik). The fifth arrangement is similar to the fourth, but with a ditch and oval shape to the same place (e.g. the standing stone complex of Eski Bağlar and probably the Yağcılı complex). The sixth arrangement shows that standing stones lie top on and around large tumuli (e.g. the Sarıdanışment Complex).

Concluding Remarks

Five standing stone complexes out of the total of fourteen were outlined above, and they compared to one another in terms of their plan, form, decoration, colour, location and associated sites. One can make general observations in the development of the complexes: they are oval, rectangular and trapezoidal in shape. Some complexes have ditches and banks. All of the complexes have multiple stone rows. Stone rows and each single stones face to a SW/NE direction. Some complexes have special forms such as possible anthropomorphic forms. Cup marks occur in all complexes. Cairns and dolmens are associated with the complexes.

The intensive survey of the areas between documented standing stone complexes will follow in the next chapter and all archaeological sites and finds found will be discussed.

CHAPTER 7

THE INTENSIVE SURVEY

Introduction

The extensive survey of the Edirne region described in chapters 5 and 6 was complemented by an intensive survey of the areas between some of the documented standing stone complexes - The Türbe and Hacıdanışment / Eski Mezarlık Complexes. The objectives of the intensive survey were to understand the density and distribution of human activity through time and to examine the relationships between standing stone complexes and other archaeological sites and monuments. The survey of intensive field walking was applied across the Türbe and İkiztepe area of Hacıdanışment. (Fig. 7. 1 and Fig. 7. 2). The Istranca Mountain range is in a military zone, making detailed work in most areas virtually impossible. This is why the offer by the mayor of Hacıdanışment village to allow us to work in the area led me to select it for the intensive survey.

Survey intensity can be defined as the amount of effort devoted to inspecting the surveyed area and the number of person-days per unit area inspected (Plog *et al.* 1978; Schiffer *et al.* 1978: 13). The spacing between fields walkers is important, commonly 10-30 metres apart is preferred (Mattingly, 2000). In the Türbe-İkiztepe area of the Edirne region approximately a 4 x 2 km block across each selected field was examined by a group of 3-4 people, walking parallel lines spaced 20 m to 30 m apart. Obviously it would be impossible to attempt to survey large areas at an adequate level of intensity by field walking. A sampling design will therefore be required for parts of the region (e.g. Schiffer *et al.* 1978; Orton, 2000). Sampling techniques are usually classified as either judgmental or probabilistic. Judgmental sampling involves the conscious selection of areas for examination on common sense principles, such as a particular kind of archaeological site or areas most threatened. On the other hand, four probabilistic sampling techniques are commonly applied (Schiffer *et al.* 1978; Mueller, 1975; Orton, 2000). The simplest technique is a simple random sample, where the areas to be sampled are chosen using a table of random numbers. Stratified random sampling is an improvement on this, the area being "stratified" first into its major natural sub-regions, such as soil type or topographic features and then equal proportions of search units are calculated for each sub-region to ensure a representative coverage. In systematic sampling, search units are spaced out equally, perhaps as transects or as coverage. Finally, a more satisfactory method is to use a stratified systematic sampling, which combines the main elements from all three techniques. The area is divided into a grid, each part of the grid is sampled systematically, but within each part the unit of study is selected randomly (Mueller, 1975;

Orton, 2000). In large scale surveys, transects are sometimes preferable to grids. I agree with Barker that there is no single sampling strategy for survey, just as there is no single strategy appropriate to all excavations (Barker, 1991:4). The method followed by us was a judgmental sampling. In the Edirne region, almost the whole of the landscape is covered with agricultural fields, each of which is a few meters wide. This allows us to subdivide conveniently the whole survey area into a patchwork of individual small units. Only the fields with good visibility were chosen for field walking. We succeeded in walking across 45 fields, and the distribution of surface finds was mapped in detail (Fig. 7. 1). A base map at the scale of 1:10,000 was used in the field together with a Field Recording Form (Appendix 1). Information categories recorded on this form comprised the name of the site, field number, date of work, surface cover, visibility, orientation, map reference, total number of walking transects, artefact types, periods, photo reference, and notes.

The field methodology is in many respects a further elaboration of that developed by the Keos Survey Project (Cherry *et al.* 1991) and the Clava Cairns Project (Bradley, 2000). In the Keos survey a patchwork of individual field units was examined by a group of people, walking parallel lines spaced 15 m to 25 m. Cherry also calculated that intensive surveys using teams of 4-6 people walking parallel lines 10-15 metres apart have found up to 60 or 70 times more sites than the number of those found in extensive surveys. In the Clava survey, again selected fields around the megalithic complexes were examined. However, 20 m and 5 m grids were employed, within which all surface artefacts were collected. The intensive field walking method has proved to be very effective to map very small sites as well as to see artefact distribution around sites.

The intensive survey was undertaken in the summer time, when the weather was always hot and cloudless, with no rain at all. In some fields sunflowers and wheat were being cultivated, whereas other fields had just been ploughed. Archaeological visibility in the sunflower fields and ploughed fields was excellent. In contrast, wheat fields allowed surface collection only after the harvest, and visibility was not excellent. Some fields consisted of rock boulders only.

Only a few examples of intensive field walking have been carried out in Turkey. The transect system was applied to the survey of the Paphlagonia, Northern Turkey. Here, 100 m wide strips running parallel to each other were examined by groups of 7 to 8 people, walking in parallel lines spaced 15 m apart (Matthews, 2000). In the archaeological field survey of the Kurban Höyük area, Eastern Turkey, inter-site sherd scatters were mapped by collecting all artefacts from 264 10x10 m sample squares placed every 200-300 m (Wilkinson, 1989). Systematic field walking has also been applied in the Catalhöyük regional survey project (Baird, 2002: 142), and in the prehistoric survey project of the Edirne region for site and off-site scatters (Erdoğan, B. 2003).

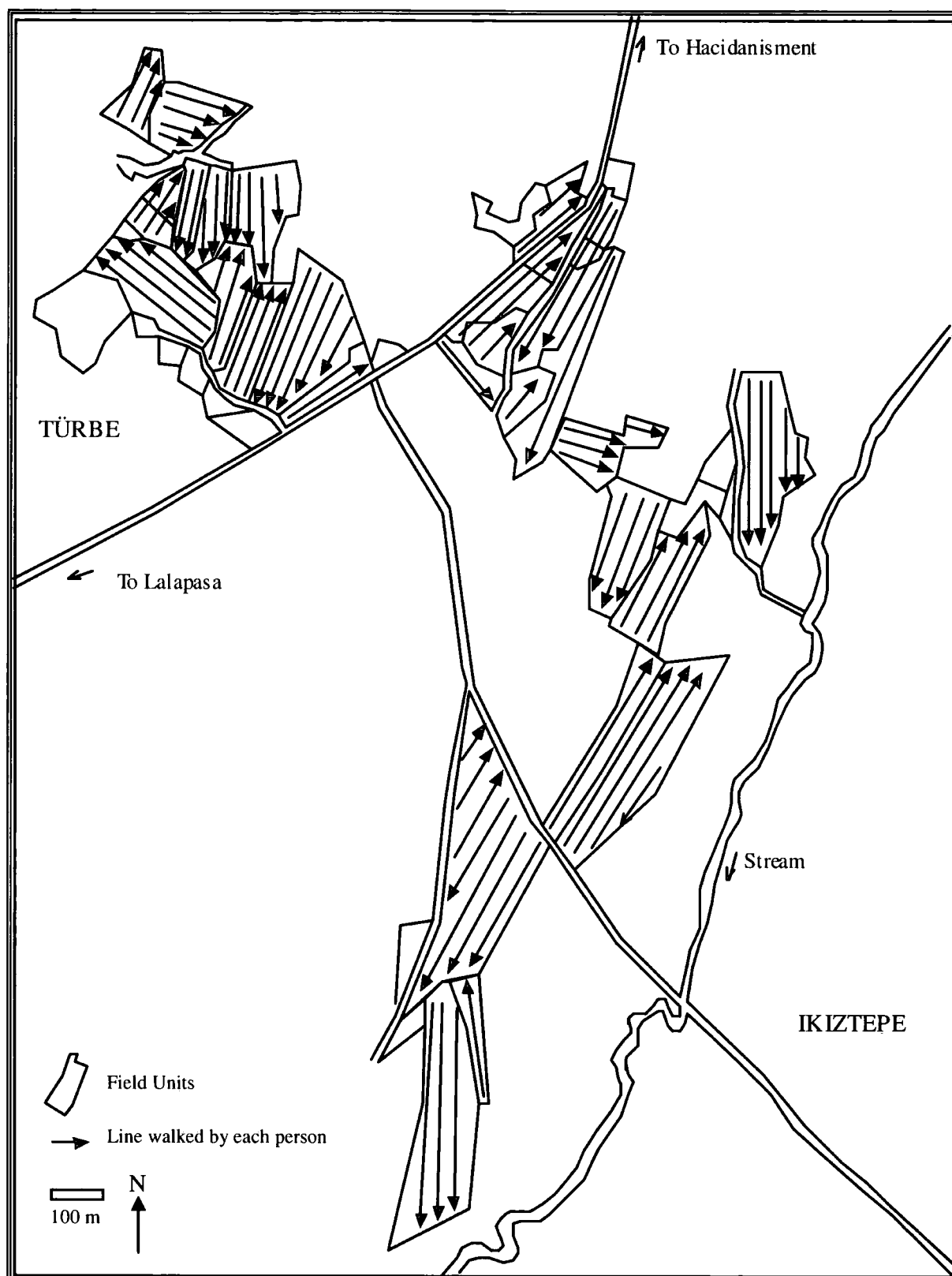


Fig. 7. 1. The field units and walked lines of the İkiztepe-Türbe area

Intra-site grided survey was also used at a number of sites in Turkey such as Grikihacıyan (Watson and LeBlanc, 1990), Çatalhöyük (Matthews, 1996) and Musular (Özbaşaran and Endoğlu, 1998). At the tell site of Grikihacıyan in Eastern Turkey, stratified systematic

sampling was applied. A grid of 5 m squares was used, but oriented along the site's main N-S/E-W axes, and the samples were selected with reference to these axes. By comparison, Çatalhöyük was examined using 10x10 m grids, while 2x2 m grids were examined at Musular. During the surface survey of B. Erdoğan in Turkish Thrace, some prehistoric settlements were also examined intensively, using alternately-spaced 10 x 10 m grids (Erdoğan, 2003).

Intensive survey undertaken in the Türbe-İkiztepe area of Hacıdanışment represents a step forward in this type of research in Turkey.

Results of the Intensive Survey

During the intensive survey, five rock boulders with cup-marks, twenty two cairns, four tumuli, one monumental complex, two settlements and one dolmen were documented (Fig. 7. 3 and Fig. 7. 4). A total of 485 artefacts (302 pottery, 177 tile fragments, 5 chipped stone and 1 stone adze) were collected. The majority of pottery is dated to the Roman (60%) and Early Iron Age (30%). Only few sherds of Medieval were found. However, no Islamic and Modern pottery were found in the survey area.



Fig. 7. 2. General view over the İkiztepe-Türbe survey area.

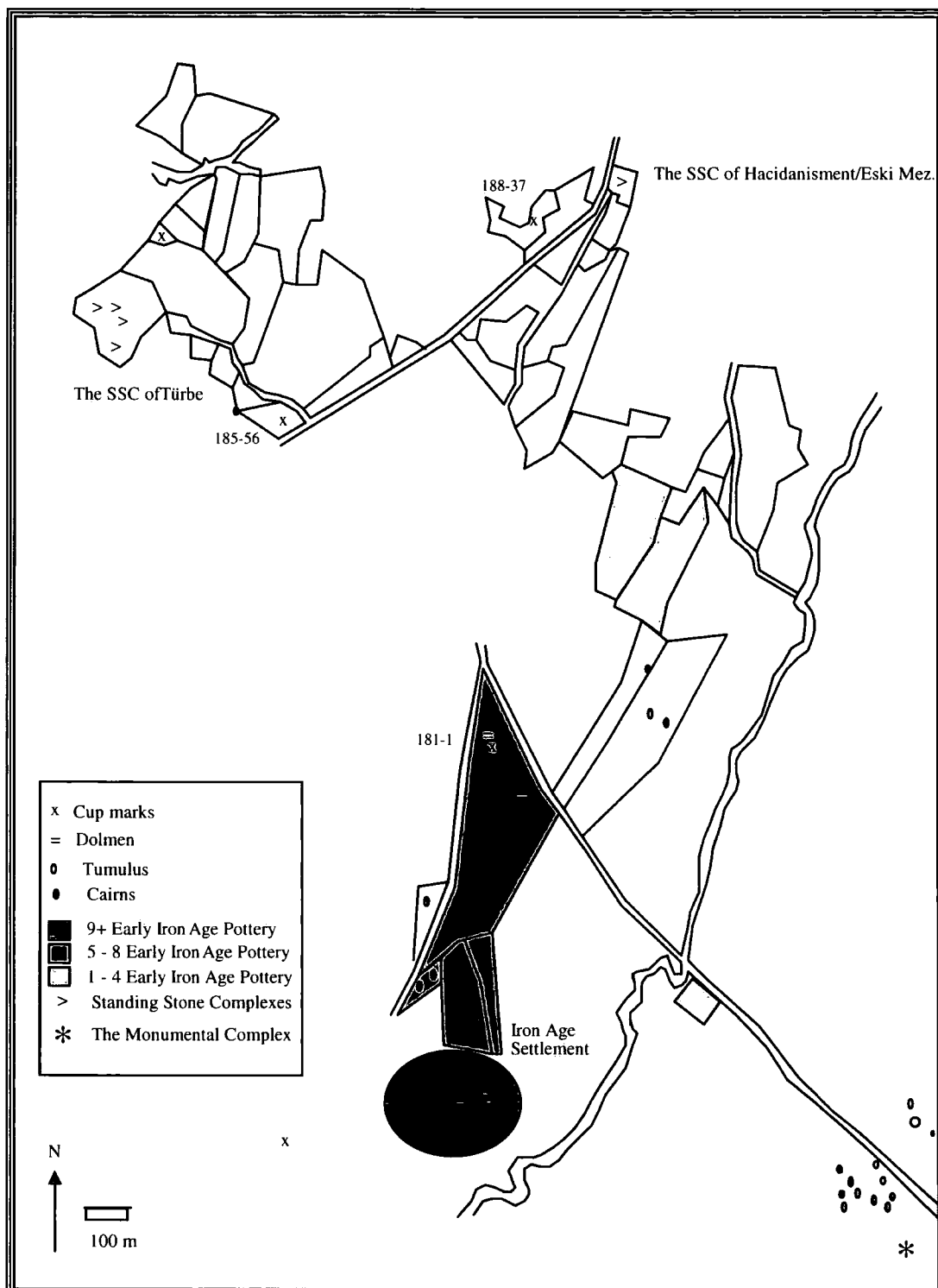


Fig. 7. 3 The density of the Early Iron Age pottery and other archaeological sites in the surveying area.

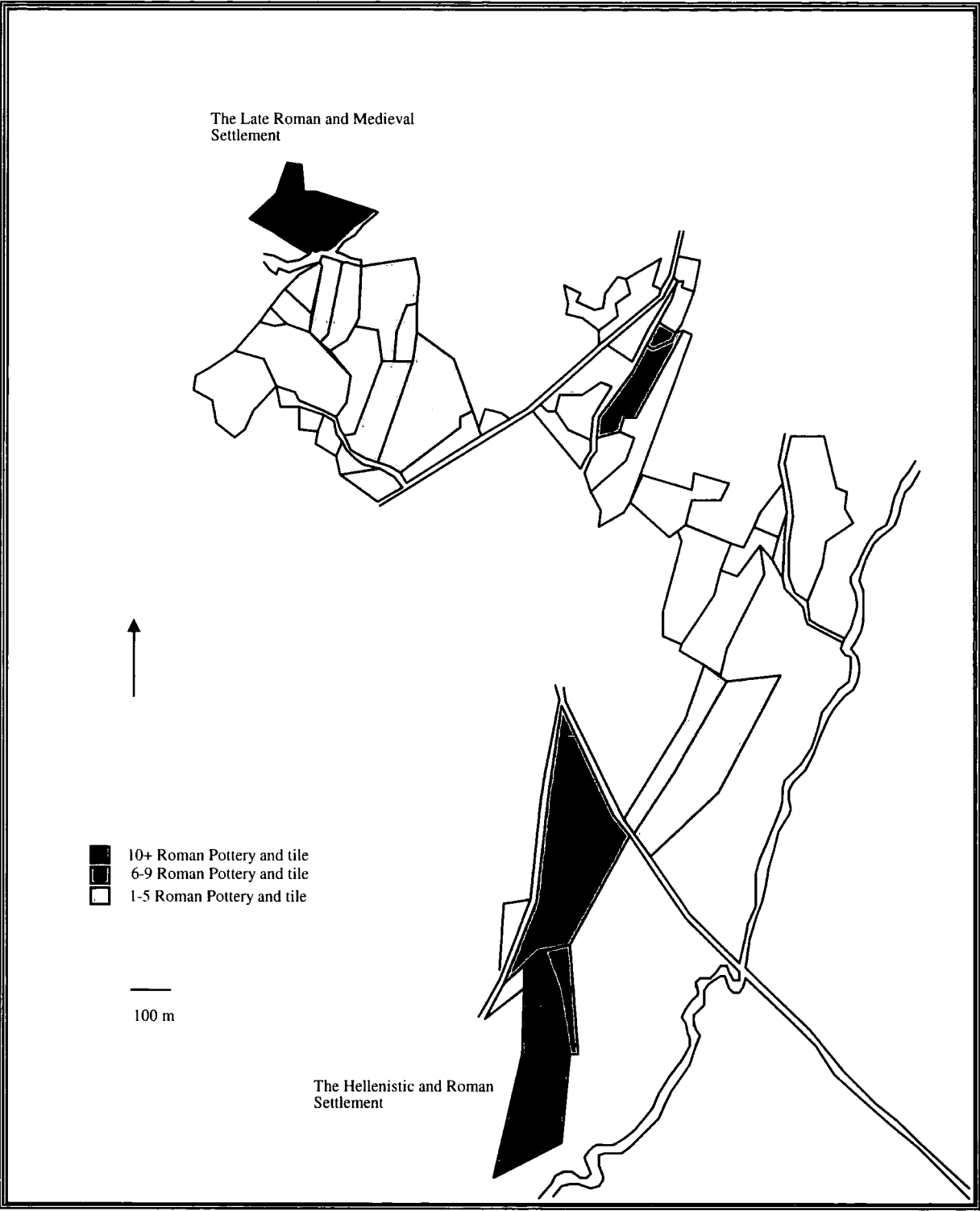


Fig. 7. 4. The density of Roman Pottery in the surveying area.

Cup Marks

In the intensive survey area cup-marked boulders and outcrop rocks were located close to the megalithic monuments such as dolmens, standing stone complexes and cairns. They are highly visible within the landscape even from a very short distance. A decorated boulder in field no. 185-56 is remarkable. It is a horizontal rock, measuring ca. 6 x 3 m which lies close to cairn 450 m south of the standing stone complex of Türbe (Fig. 7. 5). The Eastern part of the rock has been broken, and some parts are covered by mosses. The pattern is dominated by cups of different sizes and depths (Figs. 7. 6 - 7. 8). The boulder is interesting for the whole surface of the rock has been covered by a random pattern of cups. The density of cup marks (ca. 60-65 in number) is highest on the south-eastern side. To the West, there is the largest cup mark which is linked to the east side of the boulder by small shallow cups. All cup-marks occur alone with only two in the middle overlapping.



Fig. 7. 5. A decorated boulder in the field no. 185-56.

Another large boulder (ca. 6x8 m) from field no. 185-36 is located 100 m west of the standing stone complex of Türbe. On this stone 7 small cup marks lie on the western edge of the boulder (Fig. 7. 9 and Fig. 7. 10). These marks are set in one row, at the same distance to each other. All are about 2 cm in diameter and only 5 of them are 1 cm in depth, the rest are 0.5 cm in depth (Fig. 7. 11). A single cup mark also lies on the highest part of the rock outcrop ca.



100 m south-east of the standing stone complex of Hacıdanışment / Eski Mezarlık (Fig. 7. 12). It is 3-4 cm in diameter and 0.5 cm in depth.

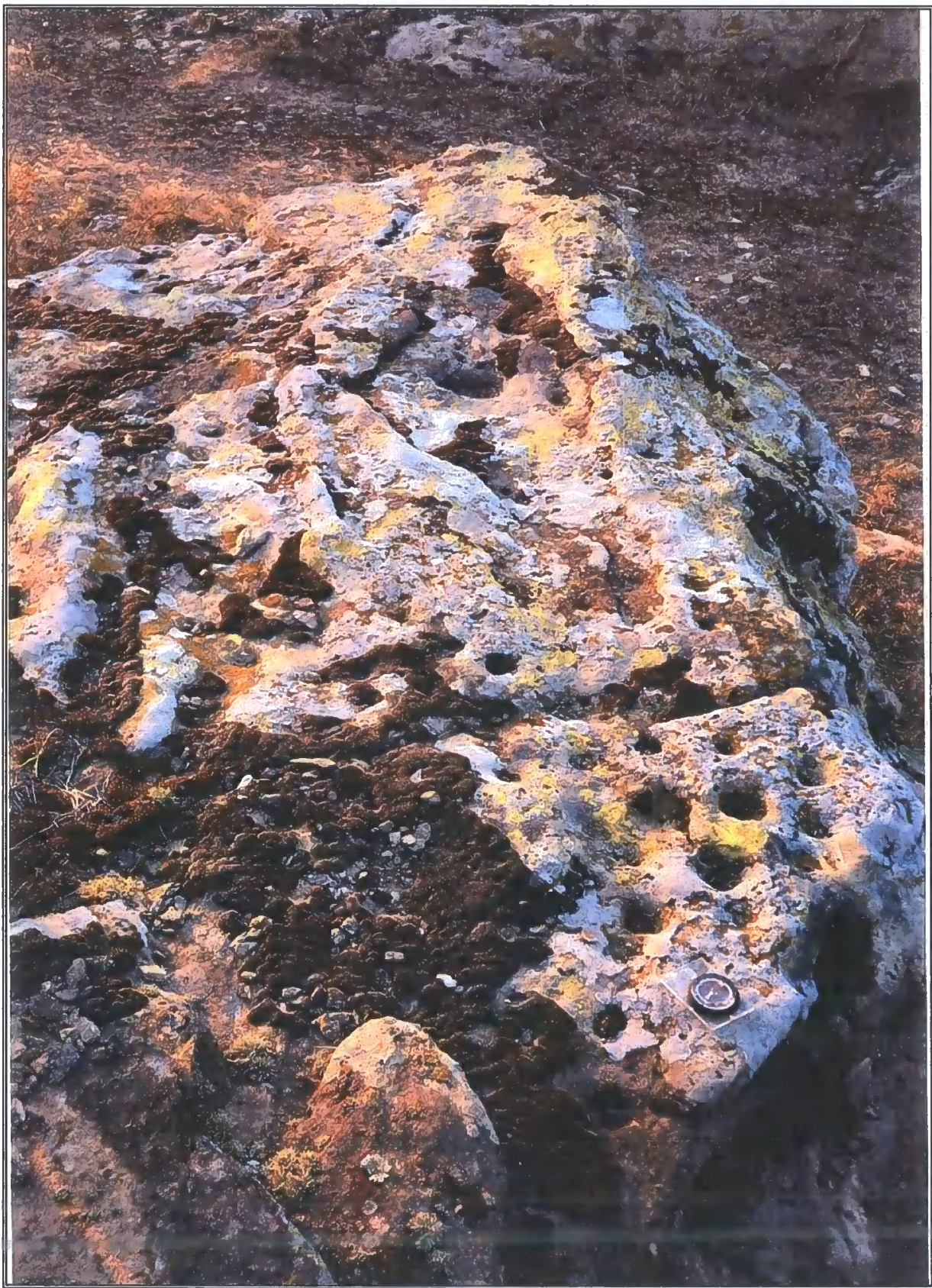


Fig. 7. 6. Cup-marks on the boulder (field no. 185-56)

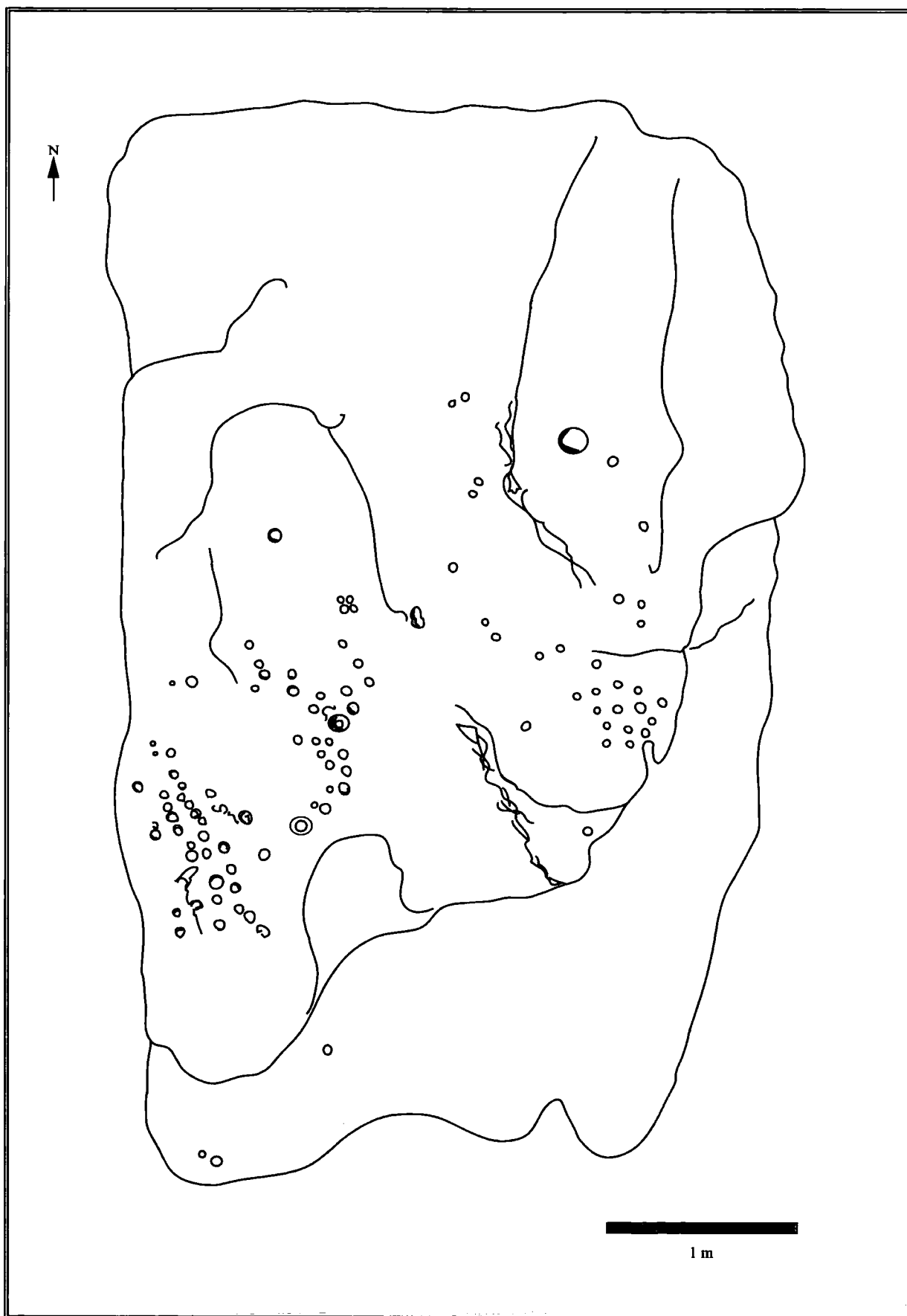


Fig. 7. 7. Drawing of boulder with cup-marks in the field no. 185-56.



Fig. 7. 8. Cup-marks on the south-eastern side of the boulder (field no. 185-56)

A large flat boulder (ca. 5x4 m) with cup marks is located about 1 km south of the standing stone complex of Türbe (Field no.181-1). Some parts of the boulder have been covered by vegetation. Two large (20 cm in diameter), deep (2.5 cm in depth) cupules and two small (4 cm in diameter), shallow (0.5 cm in depth) cup marks lie in the southern part of the boulder (Fig. 7. 13 and Fig. 7. 14). A small cup mark lies also in the southwest part of the boulder, being 4 cm in diameter and 0.5 cm in depth. A chamber stone with the porthole of a destroyed dolmen was also found close to this boulder. However the stones of this dolmen have been removed and disposed of by farmers. Two small boulders with cup marks were also found close to a small stream and an Early Iron Age settlement, ca. 2 km south of the Türbe Complex. One of them is noteworthy. It is a small stone (60 x 50 cm) with a rounded top. Furthermore, more than 30 cup marks of different sizes have been pecked evenly over the top of the stone (Fig. 7. 15).

There are four more decorated boulders in the survey area which they will be described together with the monumental complex.



Fig. 7. 9. Cup-marks on the boulder (field no. 185-36)

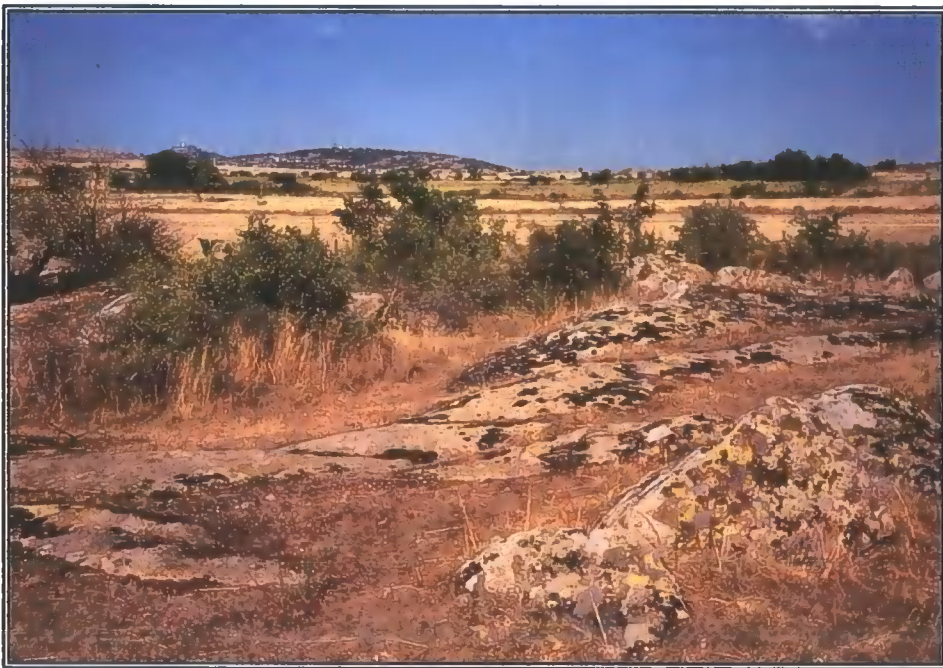


Fig. 7. 10. General view around the decorated boulder in the field no. 185-36

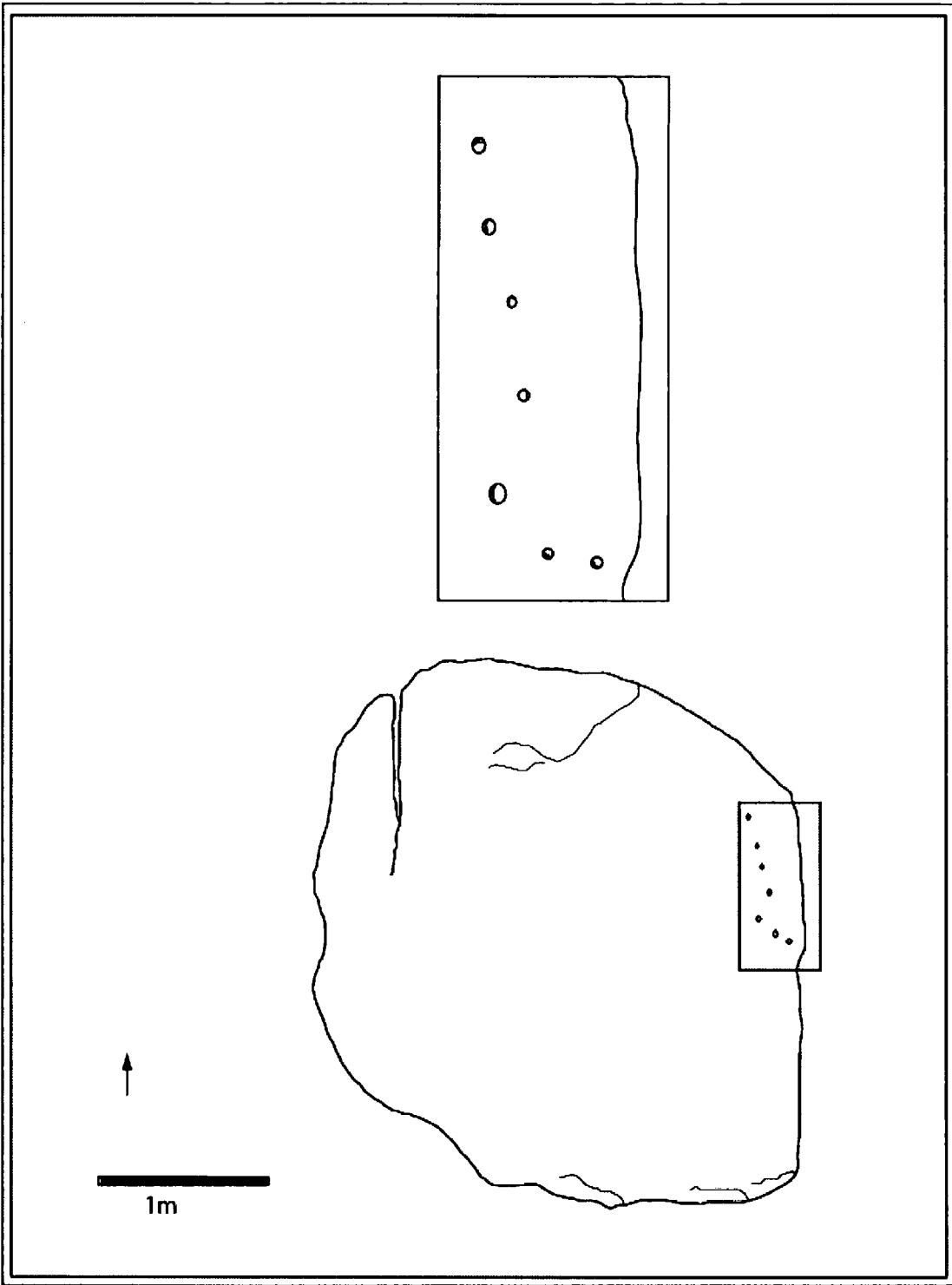


Fig. 7. 11. Drawing of boulder with cup-marks in the field no. 185-36



Fig. 7. 12. A single cup mark on the boulder south-east of the standing stone complex of Hacıdaşıment / Eski Mezarlık



Fig. 7.13. Two large cupules on the boulder in the field no. 181-1

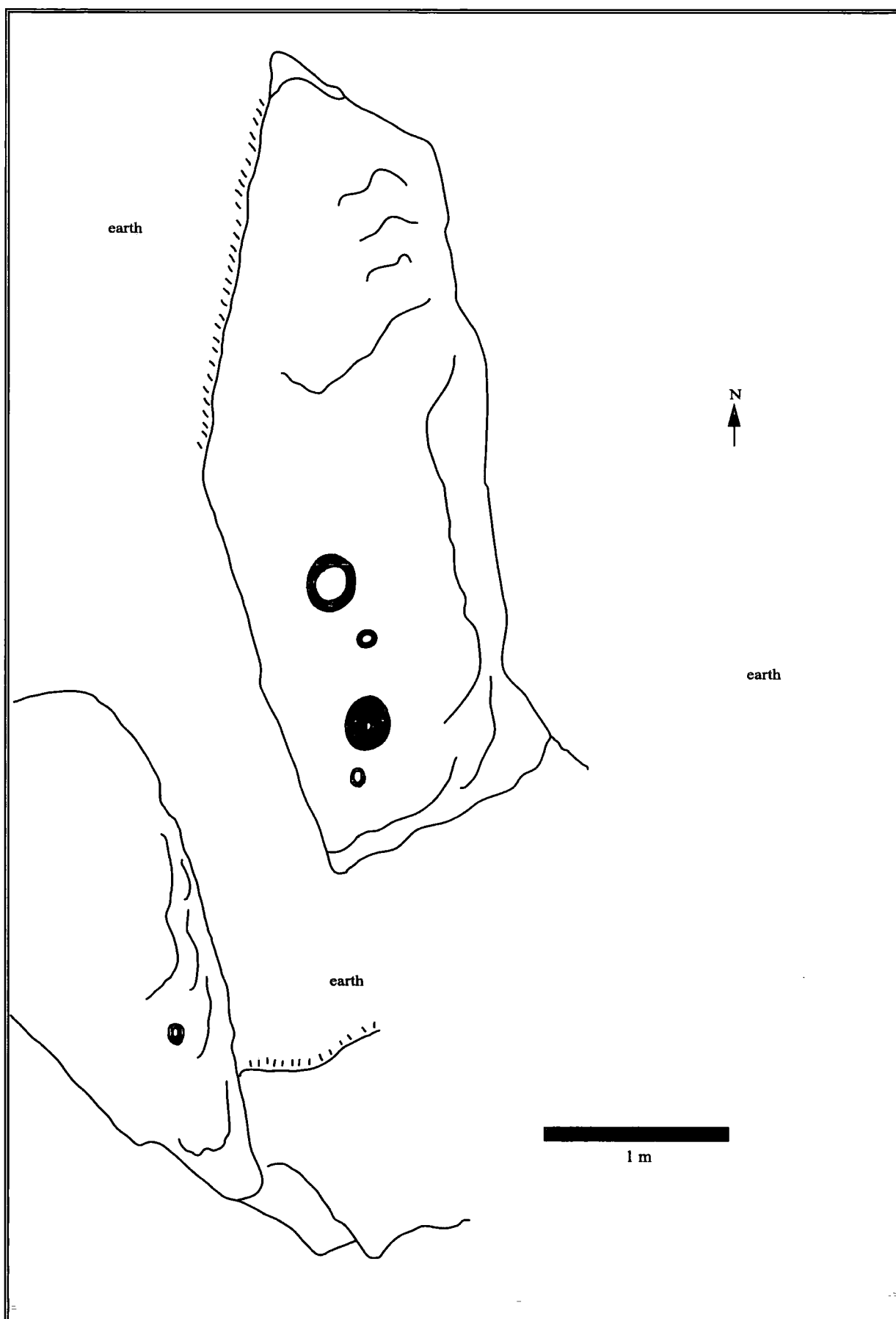


Fig. 7. 14. Drawing of boulder with cup marks in the field no. 181-1



Fig. 7. 15. Cup-marks on the boulder found close to the Early Iron Age settlement

Cairns and Tumuli

During the intensive survey a cemetery consisting of four tumuli and fifteen cairns was found in İköztepe (Twin hill). In addition, six cairns were found also close to the Iron Age settlement and the small stream (Fig. 7. 3) and one cairn was found near the decorated boulder in field no 185-56 (Fig. 7. 16). The cairns are covered by a scatter of stones and are between 8-12 m in diameter and about 1 m in height. Some cairns have been heavily damaged by ploughing (Fig. 7. 17), and looters' pits were also observed on some cairns. Small pieces of non-diagnostic and heavily worn prehistoric handmade sherds were observed on some cairns.

The cemetery lies on higher ground at 250 m OD, stretching along a broad ridge-top and is visible from a distance of more than 10 km (Fig. 7. 18 and Fig. 7. 19). In the north of the ridge, there are 3 large tumuli. The largest tumulus measures ca. 30 m in diameter and ca. 10 m in height. Others are between 20-25 m in diameter and 6-8 m in height. Some 100 m south, there are 15 cairns and a tumulus which lie close to each other: the tumulus is about 20 m in diameter and 1.5-2 m in height: the cairns are generally covered by a scatter of grey coloured gneiss. On the other hand, two cairns are covered by a scatter of white quartz while another eight are covered by a scatter of green malachite stone. Most of the cairns are between 6 m in

diameter and about 1 m in height. Only one cairn is large, measuring 12 m in diameter. At least two cairns were bordered on the outside by a kerb of substantial boulders (Fig. 7. 20). Looters' pits were observed in two cairns. Small pieces of a large pithos were observed in one cairn.



Fig.7.16. A large cairn in the field no. 185-56



Fig. 7.17. A cairn damaged by ploughing

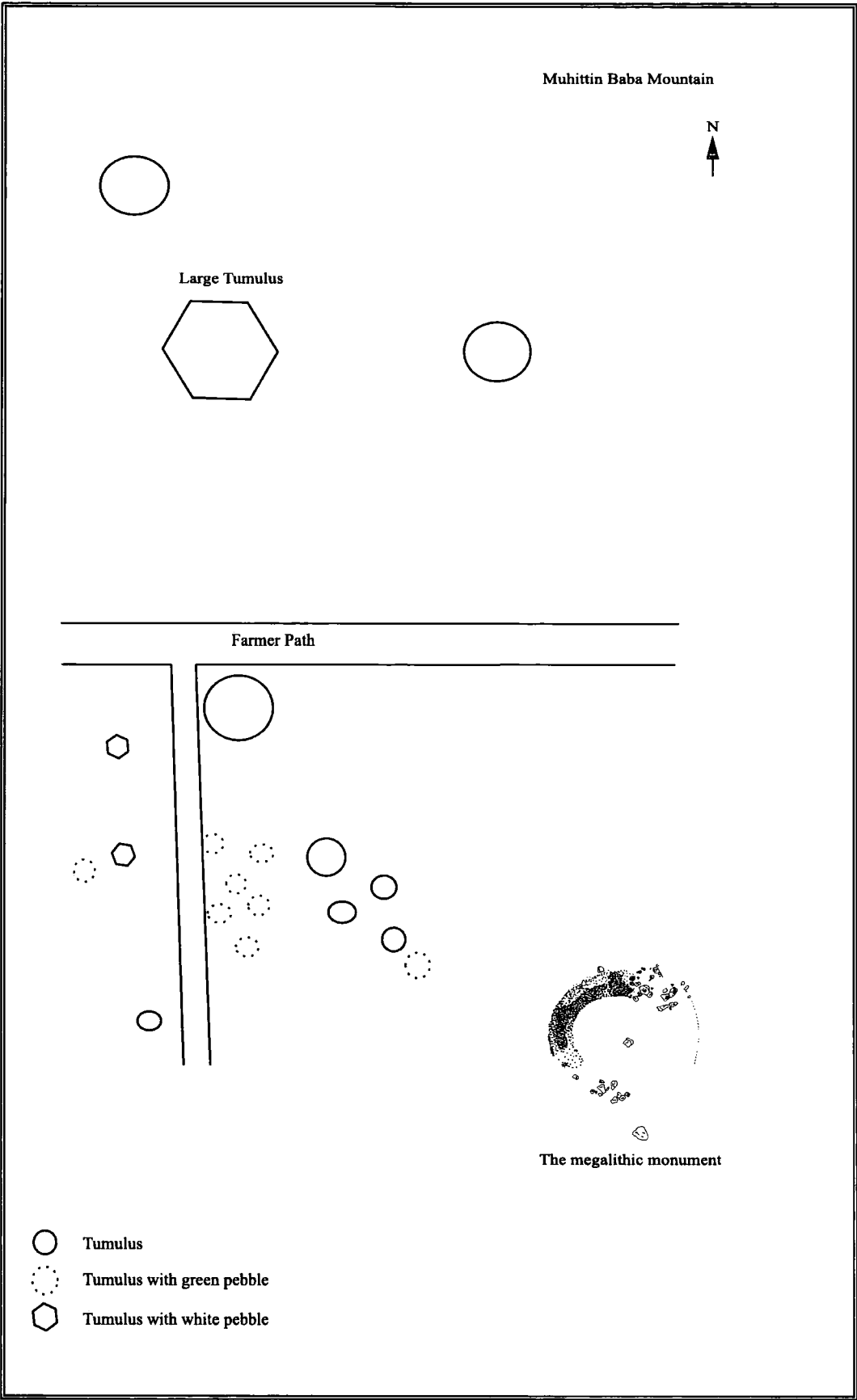


Fig. 7. 18. Sketch plan of the cemetery on the İkiztepe Hill



Fig. 7.19. View of the İkiztepe cemetery from a distance of 2 km



Fig. 7.20. View of the İkiztepe cemetery with a cairn with kerb stones

The Monumental Complex

The monumental complex of İköztepe is located ca. 100 m east of the cemetery (Fig. 7. 21). It consists of a half circular rubble bank, ca. 15 m in diameter and 2.5-3 m wide (Fig. 7. 22 and Fig. 7. 23). It was built on the edge of a natural slope and extends southwards where small stone boulders were located. Four boulders on the east were decorated by cup marks and lines. Boulder A is a large stone, and measures 1x1 m. It is roughly rectangular in shape with a rounded top and is more than 1 m in height. More than ten cup marks have been pecked evenly across the top of the stone. Cup marks are 3-4 cm in diameter and ca. 0.3-0.5 m in depth. Boulder B is a small flat stone (ca. 50x50 cm) with 4-5 small cup marks. Boulder C is also a small stone with rounded top (ca. 80x70 cm). On this stone more than 5 small cup marks have been packed over the top. Boulder D is significant, for its a triangular shaped stone, measures 90x50 m and is 60 cm in height. The southern surface of the stone was decorated by cups with grooves running from them (Fig. 7. 24). There are 5 cups towards the west of this part of the surface of which four of them are large (ca. 40-50 cm in diameter) and deep (1-2 cm in depth) and grooves running from them. There are also nine cups towards the east, these are also large, being ca. 40-50 cm in diameter, but grooves run from only five of them (Fig. 7. 25 and Fig. 7. 26). More than ten deep cups have been packed in the eastern surface of the border. In the east of the monumental complex, some 20 m away, there is also a small cairn, of ca. 9 m diameter.

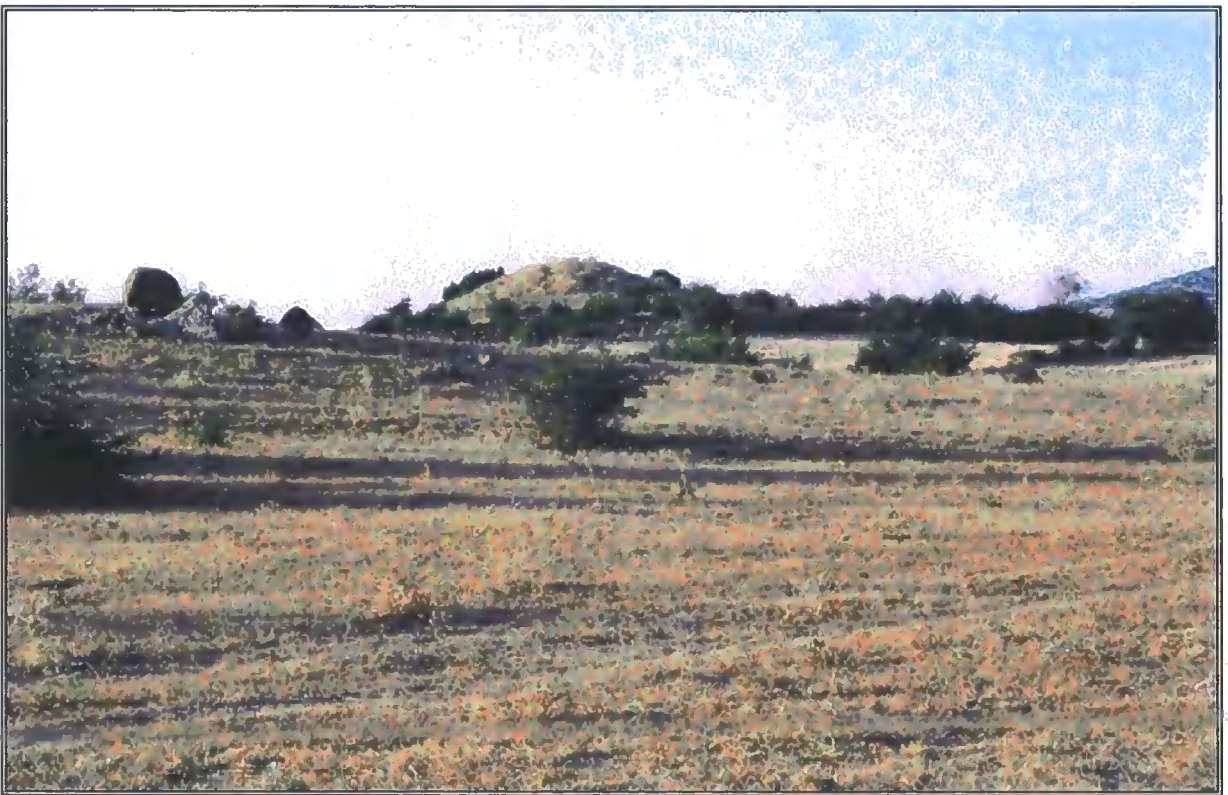


Fig. 7. 21. General view of the monumental complex and the İköztepe cemetery close by

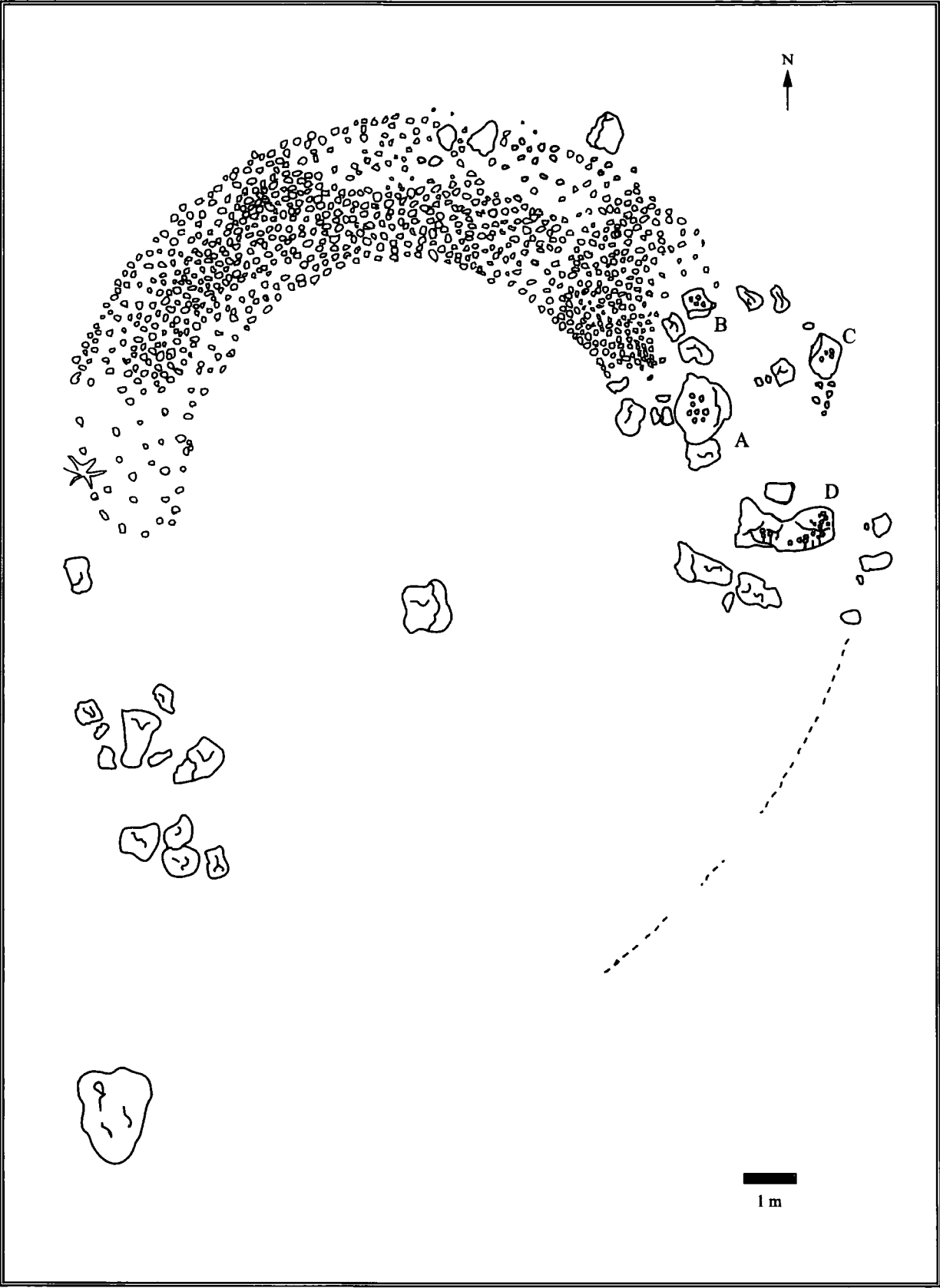


Fig. 7. 22. Plan of the monumental complex on the İkiztepe Hill.



Fig. 7. 23. A half circular rubble bank in the monumental complex



Fig. 7. 24. The decorated boulder (D) in the monumental complex



Fig. 7. 25. A detail of boulder (D)

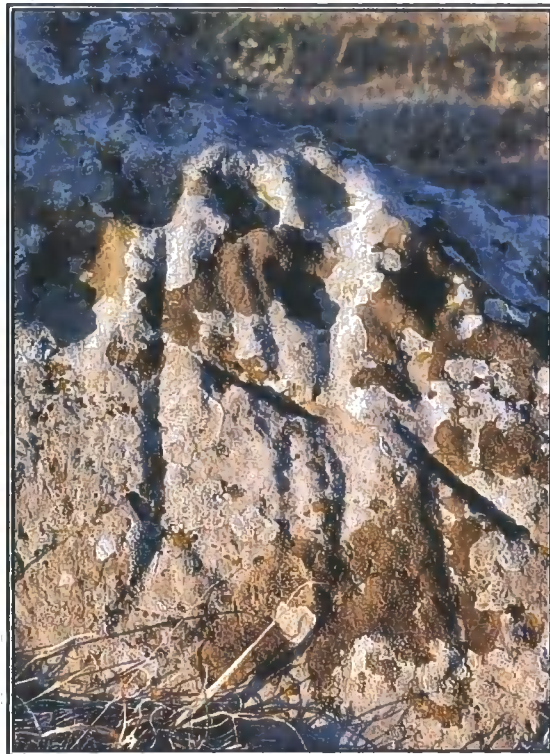


Fig. 7. 26. A detail of boulder (D)

Settlements and off-site artefacts

During the intensive survey of the Türbe-İkiztepe area, two archaeological settlements were discovered. The earliest settlement was situated to the north of the stream, about 2 km south of the standing stone complex of Türbe and 1 km west of the monumental complex of İkiztepe (Fig. 7. 3). It is a slope settlement ca. 400x200 m in size. A total of 126 artefacts was collected - 111 sherds, 13 tile fragments, 3 chipped stone implements and 1 stone adze. Small fragments of daub were also noted, suggesting a wattle and daub architecture (Fig. 7. 27). The Early Iron Age pottery is the earliest find in the settlement, and is handmade. The surface colour varies from black, to grey, greyish black and greyish buff. It is low-fired and the surfaces of the sherds are lightly burnished. However, most of the Early Iron Age pottery is very small and worn. The range of shapes consists of small bowls and jars with handles (Fig 7. 28 and Fig. 7. 31; 1-3). Decoration is usually confined to stroke impression and relief bands (Fig. 7. 31; 4-6). Most of the pottery which was collected in this settlement is dated to the Hellenistic and Roman period (Fig. 7. 29). They were also heavily worn. A large quantity of tile fragments was also collected.

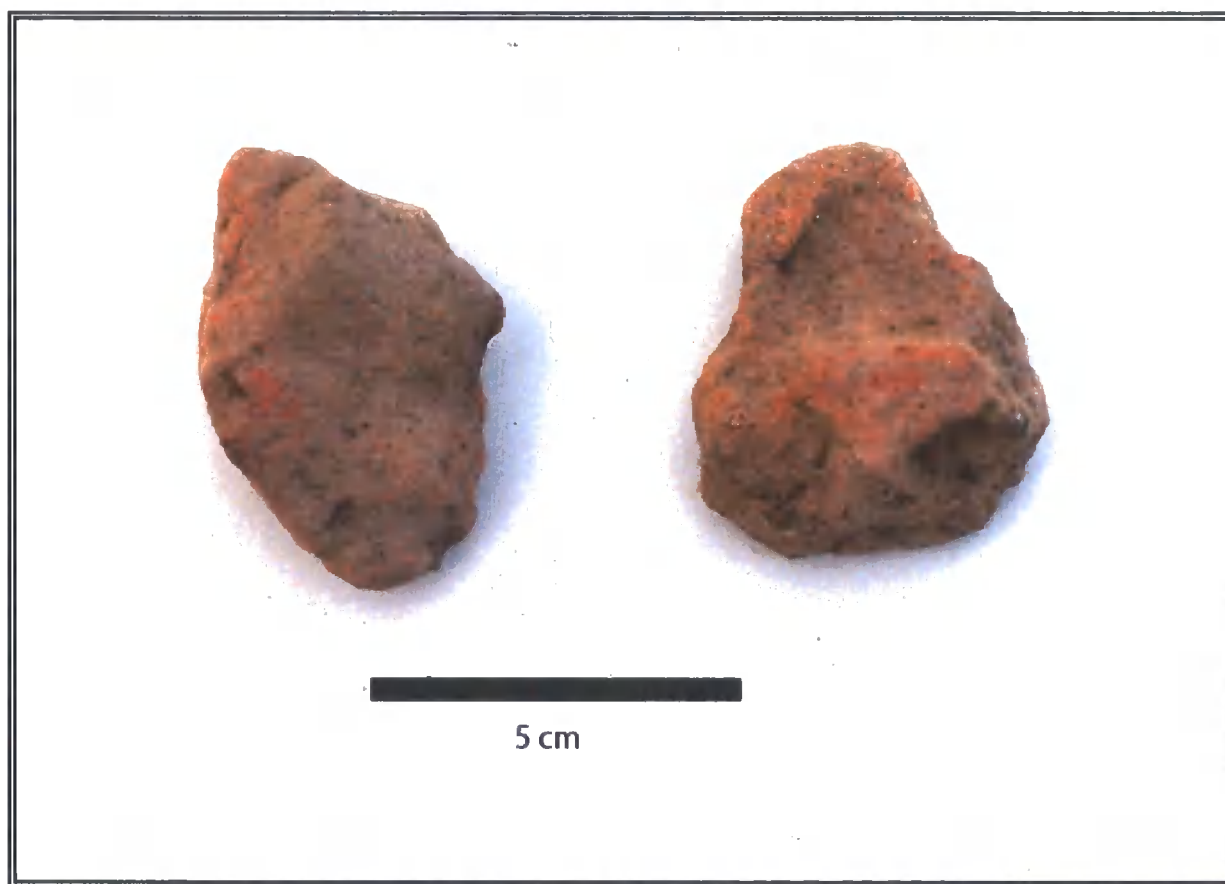


Fig. 7. 27. Daub fragments



Fig. 7. 28. The Early Iron Age pottery and a flint.



Fig. 7. 29. Roman Pottery



Fig.7. 30. A Stone adze

Another archaeological settlement was situated ca. 500-600 m north of the standing stone complex of Türbe (Fig. 7. 3), and can be dated to the Late Roman and Medieval periods. A large quantity of tiles and some sherds were collected from this settlement. Since the surface of the settlement is covered with mainly wheat fields, poor visibility prevented us from defining the actual limits of the surface remains.

Since the 1970s, archaeologists working in Britain, the Near East and the Mediterranean region have identified isolated artefacts and low density scatters, with the term “non-site” or “off-site” (Dunnell and Dancey 1983; Thomas 1975; Bintliff and Snodgrass 1988; Bintliff 2000). Off-site information is very significant for a comprehensive picture of land-use and clearly must be considered as one essential part of a total survey design.

Most of the Early Iron Age off-site artefacts were found close to the settlement. A total of 30 Early Iron Age off-site artefacts were collected, but these off-site artefacts consist of very small and scrappy sherds. On the fields of the north part of the settlement 5-8 off-site artefacts were collected with a further 1-5 off-site artefacts were found in two fields ca. 1 km north of the settlement. Single finds of the Early Iron Age occurred also to the east of the stream, close to the settlement.

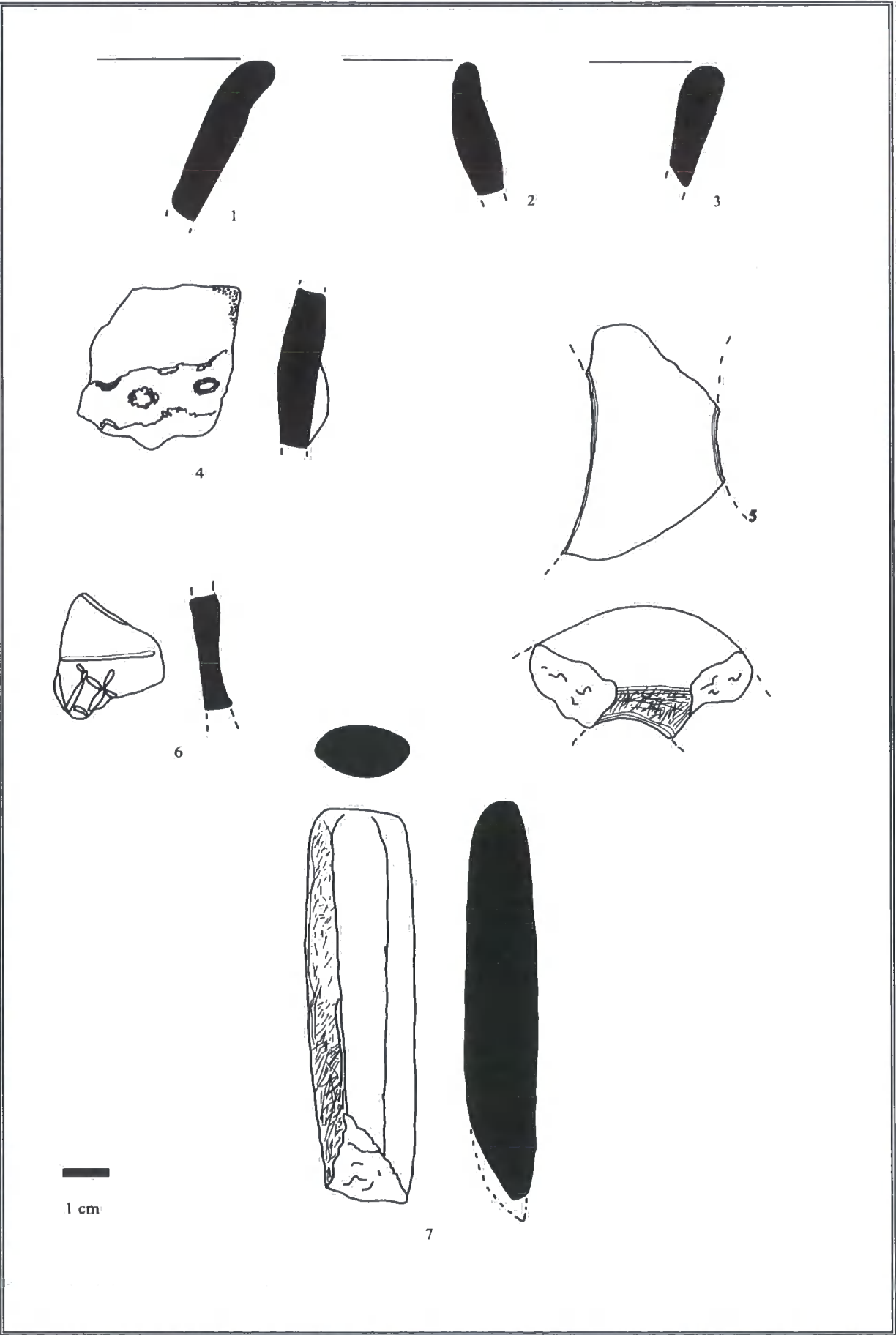


Fig.7. 31. Drawing of Early Iron Age pottery and a stone adze

Intensive survey in the Türbe-İkiztepe area showed that most of off-site artefacts consisted of Roman tiles and sherds (Fig. 7. 4). Most of the Roman off-site artefacts were also found close to the settlements: a total of 52 Roman off-site sherds and 26 tiles were collected. Hence, the Roman period gives an off-site density of ca. 1-5 artefacts per ca. 200 m wide field units. On the other hand, a total of 8 Roman sherds were collected in a field close to the standing stone complex of Hacıdanışment / Eski Mezarlık.

Some archaeologists such as Gaffney and Tingle (1989: 216) argue that artefact discernment in the surrounding individual settlements should, therefore, in some circumstances, define a minimum economic area associated with the site. Presence of off-site artefacts in the fields around a settlement is often associated with manuring activities (Gaffney and Tingle, 1989: 224). Wilkinson (1982: 324) has also argued that artefact discards around Near Eastern settlements were associated with agricultural activities, mainly manuring. Such enterprises incorporated a miscellany of artefacts into manure and all but the largest of these artefacts would eventually be spread on the fields as part of the manuring process. However, the existence of manuring activities in prehistoric periods is still open to question. Bintliff (2000) argues that the number and degree of material and character of the material can affect the interpretation of off-site artefacts. Single finds or minor concentrations of finds outside settlements may also be explained by accidental breakage, seasonal use, temporary field units, social and ceremonial activities or rubbish management (e.g. Bintliff and Snodgrass, 1988; Hayes, 1991). A number of factors related to natural transport and post-depositional disturbance should also be taken into consideration during the surveys. Individual artefacts are removed from their context by rain and wind processes, erosion, burrowing animals, root action, and human activity - kicking, scuffing, trampling and especially ploughing. Thus, this makes it difficult to interpret off-site artefacts. The nature of the soil and the landscape topography can also affect artefact movement (Bintliff and Snodgrass, 1988). In our intensive survey area, off-site artefacts comprised small sherds and tile fragments, which were also small in quantity. It is not clear whether off-site artefacts collected in the survey were due to manuring, accidental breakage, rubbish management or post-depositional disturbance.

Concluding remarks

Intensive survey in the Türbe-İkiztepe area of the Edirne region has provided important evidence relating to past-land use. The survey showed that cairns, dolmens and cup marks on outcrop rocks were found immediately around the standing stone complexes of Hacıdanışment village. It is clear that other monuments concentrate in the area closest to the standing stone complexes. On the basis of excavations, the dolmens of Turkish Thrace have been dated to the Early Iron Age (Özdoğan, 1999b:5). Some prehistoric handmade pottery was also observed in disturbed cairns. Archaeological settlements in the survey area have also

shown that the area has been settled since the Early Iron Age. The earliest settlement was situated about 2 km south of the standing stone complex of Türbe. No surface artefacts of Islamic or modern periods were recovered in the intensive survey area. Only three chipped stone implements were found in the Early Iron Age settlement. The large quantity of pottery was dated to the Roman period. Early Iron Age and Roman off-site artefacts were also found in small concentrations around the settlements. They may be explained by manuring, seasonal huts or accidental breakage, etc. It is very possible that there is a connection between the settlements and the monuments around them. Since intensive archaeological surveys have not yet been conducted in the Hacıdanışment region, it is possible that more settlements exist.

The finding of the monumental complex in the area has aroused much interest and so far is unique in the archaeological record of the Balkans. Cup-marked boulders were found close to the standing stone complexes, dolmens and cairns. Cup marks have a wider distribution in dolmens of Turkish Thrace, extending to the surface of the capstones or sometimes toward the entrances (see Akman, 1997; 1999). Cup marks were also found on some standing stones in all standing stone complexes.

An interpretation of the monuments will follow in the next chapter.

CHAPTER 8

INTERPRETATION

Introduction: The Monumental Landscape

One of the sources of contention between theoretical archaeologists has been the idea that interpretations of the past are entirely subjective: as the real past no longer exists, the writing of prehistorians must be assessed in terms of their social relevance (Shanks and Tilley, 1987: 9). However, some archaeologists such as Hodder (1992: 15) concede that not all interpretations enjoy the same status and that the evidence that archaeologists discuss has some autonomy of its own. If it is impossible to prove that a particular interpretation is correct, it is certainly possible to reject some of the alternatives.

The significance and meaning of megalithic monuments has been discussed at length in prehistoric archaeology much more than in other traditions (e.g. Bradley, 1998; Barrett, 1994; Tilley, 1994). In his discussion of landscape and monuments, Thomas (2001: 177) suggests that 'the investigation of monuments has proved especially productive, since it offers the opportunity to study the details of architecture, mortuary activity, and depositional practices in the context of surrounded landscape'. However, there may be a disjuncture between the site and its environment. On the basis of Stonehenge, Bradley (1998: 100) makes an observation that the structural development of a monument appears to have been more gradual than the social and cultural changes which overtook its landscape. The monument's connections with ritual, ancestry and the past would have rendered it a force for social stability and maintenance of tradition, which would need to be accommodated within changing political and economic circumstances. Recent studies have also indicated that the materials used in monumental architecture and their configuration was anything but a matter of expediency (Thomas, 2001: 179). It can also be seen that the building of monuments has much to do with the appropriation of the natural world (Bradley, 1993; Tilley, 1994). To the builders, it was probably vitally important which natural materials were used, where these having been manipulated or transformed rather than being wholly other, thus creating a dialogue with the natural world around them.

On the whole monuments were created to be seen, preserved and remembered by contemporary and later generations (Holtorf, 1997: 103); a monument is designed to survive the present and to enable cultural communication with the distant future. Hence monuments may act as "time-markers" in the landscape, and refer back to a distant past (Chapman, 1997). Monuments have been assumed to be central places, where tenure of the land was shared.

Being long-living links to the past, monuments may be crucial to later inhabitants for establishing a social identity and legitimating claims to the land. Thus by fixing a place in the landscape a link was created between living people and their forebears, while at the same time influencing patterns of land use for future generations (Barnatt, 1998).

This chapter will explore interpretations of the standing stone complexes of the Edirne region.

The Meaning and Use of Standing Stones

In his discussion of the meaning of Stonehenge, Whittle (1997: 163) concluded that circular monuments of this type, including the stones themselves, were connected with spirits, ancestors and death. Monuments laid claim to land through the legitimating of ancestors or the use of monuments for communal ceremonies (Barnatt, 1998: 95). Ancestors had the power to protect and influence the fortunes of the living. Through the construction of monuments a link was created between the living and their forbears. Parker Pearson and Ramilisonina (1998) have used ethnographic analogy to interpret and understand the megalithic monuments. According to them 'one may define generalizations as probability analogies since they work on the principle that, if a certain relationship is found amongst most traditional societies today, then there is a probability that this relationship probably obtained in the some societies in the past'. In Madagascar, standing stones are still erected and are known as "vatolahy" (man stones). Traditionally, such standing stones are used to represent death in the form of tombs. The stone is put up after death to commemorate a man whose body has not returned his ancestral tomb or alternatively to celebrate a well known individual who is buried in his ancestral tomb (Parker Pearson and Ramilisonina, 1998: 311). Ancestors continue to inhabit the world of the living, though predominantly at the "vatolahy". A commemorative stone is a text which conveys information about the person remembered. It is also the nexus of communications and exchanges between the living and the ancestors, for a request for supernatural help can be made to the ancestor at this stone. Standing stones are also used to mark the boundaries of different group territories, and also to mark important events such as winning or losing a battle (Parker Pearson and Ramilisonina, 1998: 312).

On the basis of ethnographic and archaeological work discussed by Whittle (1997), Barrett (1998) and Parker Pearson (1998), I also believe that the standing stone complexes of Turkish Thrace may relate to ancestors and death. They were also places where ceremonial and ritual activities may take place. Request for supernatural help may have been made to the ancestors through the standing stone complexes. Standing stone complexes could have become an important focus for ancestral rites.

Thomas and Tilley (1993: 287) see standing stones rows like Carnac as intended for sequential processions. More specifically, a procession can be realised through groups of people moving in an orderly and directional manner. Processions are generally ceremonial in character, taking place to mark an event or to enact a ritual (Johnston, 1999: 39). Multiple parallel stone rows can be seen in all standing stone complexes of the Edirne region. Hence, such a feature may indicate that such ritual processions may also have taken place in these complexes. In his comparison between the stone circles and the standing stone rows, Tilley (1995: 21) suggests that the stone circles enclose and delimit a space for activity and events, while the stone rows dots a line across that space. Both types of monuments demarcated spaces to cross, to go beyond, spaces to move into and out of, spaces to move between, look at and look beyond. He also argues that these were stones by which to learn, to remember, to orient and to think. Learning, remembering, orientation and thinking are all processes requiring education and instruction. Such knowledge was both empowering to the individual, and offered the potential for the construction of ritual secrets. These secrets of the stones enabled social inequalities to be established and then reproduced. One important part of ritual knowledge embodied in the stones, to be both conveyed and selectively “released” by ritual specialists, was knowledge of the landscape and the spirit powers embedded in it. The ritual process took on a variety of different forms and achieved its most subtle expression at the major ceremonial and processional sites, that is stone circles and standing stone rows.

Location and Visibility

The aim of this section is to investigate and interpret the location and visibility of standing stone complexes of the Hacıdanışment area of the Edirne region. A social landscape reflected its meaning and imposed itself upon the individuals who recognized its visual and symbolic code (Boado and Vazquez, 2000: 190). One may achieve this using a systematic analysis of visual features of prehistoric monuments and a characterization of the scenic effects and views related to them. The study of the location pattern of monuments, their visibility, particularly of the visual catchments related to them, and their inter-visibility allows us to recognize the regularities which reveal an intentional strategy to make a monument perceptible, take account of its presence and provoke dramatic artificial effects related to it. When studying the location of monuments, it is important to recognise that different scales of choice were in simultaneous operation. As Thomas argues (1993: 35) megalithic monuments conveyed different messages to those who viewed them from afar, close to or inside and the latter position was conferred only on the most privileged, who had access to its hidden enigmatic contents. A particular place was chosen for building monuments, and this place probably satisfied the builders’ belief. Although some monuments are visible from a great distance, others are not visible until the participants’ close approach. Monuments in a hidden location may be equally important in excluding non-participants, literally rendering the rituals

and ceremonies invisible. The view from monuments was probably important, either for the participants and / or recipients. A broad view over the land may reinforce identity with it. Views of natural places (or sacred places) would have reinforced the dialogue between the people and the world they inhabited.

The location of the standing stone complexes of the Edirne region can be divided into three classes: A) On a broad ridge-top with a panoramic view. B) At a midpoint on a slope. C) In flat terrain (Fig. 8. 1). The Kırıkköy and Kırçeşme standing stone complexes are highly visible monuments. They lie on a broad ridge-top, visible from 4-5 km distance. The Kırıkköy complex has dominated views over the Tunca and Paravadi valleys, and also incorporates views of both the Istranca and Sakar Mountains. The Kırçeşme Complex commands views right across the upper Ergene plain. The Türbe Complex is located at a midpoint on a slope, and has a restricted view in one direction, the Paravadi valley. It is not visible from a long distance. The Berberoğlu Ayazması Complex is also sited on a slope, and it has a very restricted view in one direction, which commands views towards the Istranca Mountain peaks. This complex also has a “hidden” location. The Hacıdanışment / Eski Mezarlık complex is sited in virtually flat terrain. However, it is surrounded by large rocky outcrops.

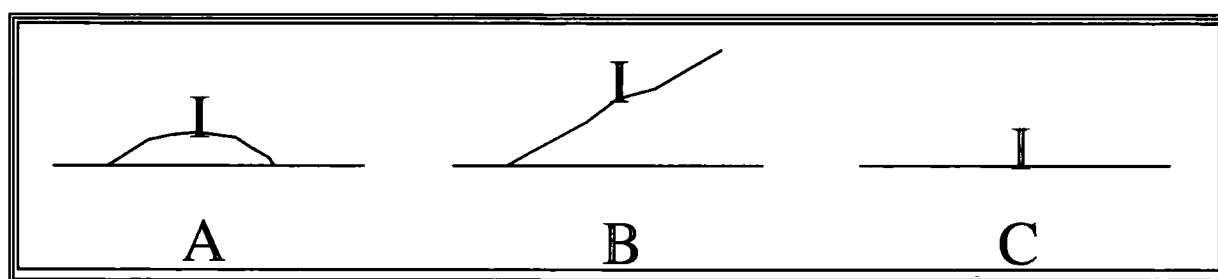


Fig. 8. 1 Schematic representation of types of locations of standing stone complexes in the Edirne region. A) on a ridge. B) on a slope. C) in flat terrain.

Different locations of the standing stone complexes of the Edirne region may be explained by the different rituals and ceremonies. The past societies may have chosen different shapes or siting solutions when creating monuments used for the rites of passage, social interaction and ceremonies. The Kırıkköy and Kırçeşme complexes were built to be seen by participants, so they may be the monuments for communal ceremonies. However, they are designed to distinguish public and private space, as the interiors are removed from the outside by ditches and banks, which could probably only be entered by restricted entrances. On the other hand, the location of the Berberoğlu Ayazması and Türbe complexes may be important in excluding non-participants, rendering the rituals and ceremonies invisible. At such “hidden” complexes, no banks and ditches were built. The architecture and siting of monuments are

probably as much about containment as about contact, hence the building of banks and ditches to bound sacred areas (Bradley, 1998: 124-127).

Some standing stone complexes in the Edirne region are located close to springs. A relationship to water has been claimed for various standing stone circles by Burl (1976: 153). According to him many standing stone circles in Britain were built near water because water was intrinsic to the ceremonies. Springs were often associated with deities and the sacred water dispensed there could ensure life, health and abundance. Hence, standing stone complexes found near springs are probably related to fertility, life and health.

Views from all the complexes are dominated by the outlines of the Muhittin Baba Mountain. The landscape surrounding communities, places the focus in the metaphorical construction of meaning. Some places in the landscape forge individual and collective biographies and shared histories through processes of metaphoric construction creating meaning in the world (Tilley, 1999). Cultures differently name the kinds of places such as mountains, caves, springs and specific places that are sacred to them. People recognize, inscribe and collectively maintain certain places in ritual, symbolic or ceremonial, which these places in a express sociocultural identity (Knapp and Ashmore, 1999; Carmichael *et al.* 1997: 3) argue that 'a specific place is not simply to describe a piece of land, or just locate it in a certain position in the landscape. What is known as a sacred site carries with it a whole range of rules and regulations regarding people's behaviour in relation to it, and implies a set of beliefs to do with the non-empirical world, often in relation to the spirits of the ancestors, as well as more remote or powerful gods or spirits'.

In most of the world mountains are delimiters of sacred landscape (Carmichael *et al* 1997). Eliade (1958: 99-100) argues that mountains are the nearest things to the sky, and are thence endowed with a twofold holiness, for they also share in the spatial symbolism of transcendence. They are the dwellings of deities, a spot where one can pass from one cosmic zone to another. Hence, the Muhittin Baba Mountain is a symbolically important landscape feature that links the people living in the Edirne region, a subject which I will investigate in detail later.

Patterns of intervisibility between the standing stone complexes of the Edirne region are also interesting to examine. In the Hacıdanışment region only the Berberoğlu Ayazması complex is isolated from other complexes. From the Kırçeşme complex all the complexes, the Türbe, Hacıdanışment / Eski Mezarlık and Eski Bağlar, can be seen. The Kırçeşme and the Türbe complexes are situated 2.5 km apart while the Kırçeşme and the Hacıdanışment / Eski Mezarlık and Eski Bağlar complexes are situated 2.1 km apart. From the Türbe complex the Eski Mezarlık complex is intervisible while the Eski Bağlar complex is not intervisible. The Türbe and the Eski Mezarlık complexes are situated 850 metres apart. From the Eski

Mezarlık complex the Eski Bağlar complex is also intervisible and is situated 1.4 km apart. Intervisibility patterns between the standing stone complexes can be seen in Fig. 8. 2.

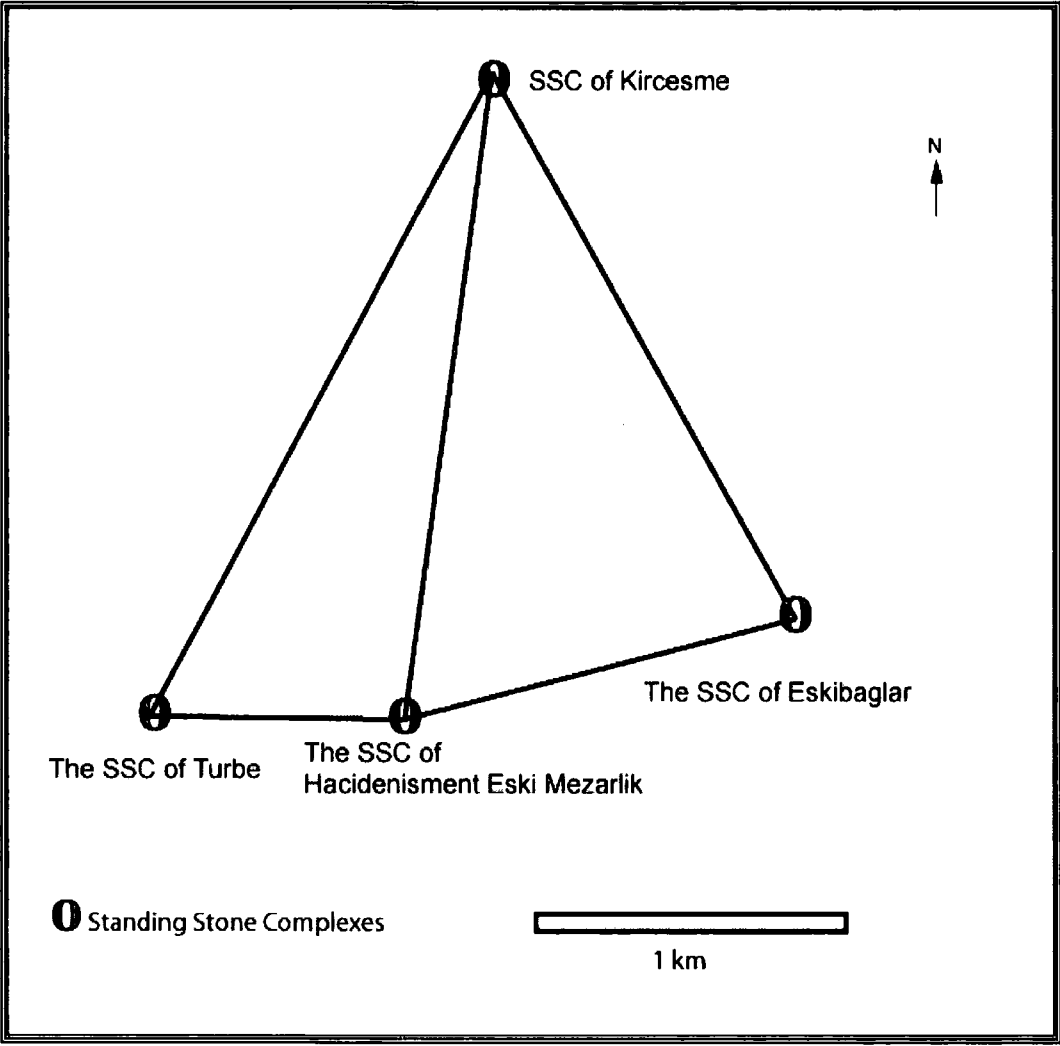


Fig. 8. 2 The pattern of intervisibility between standing stone complexes of the Hacidanışmant Village area.

The intensive survey in the Türbe- İkiztepe area of the Hacidanışmant Village showed that a special relationship exists between the standing stone complexes and the cup marks. Some cup marks would have acted as a signal identifying the proximity of the standing stone complexes. The cup marks found around the Türbe and Hacidanışmant / Eski Mezarlık complexes would have had this function. A decorated boulder in field no.188-37 is positioned at a higher point and it is intervisible from other decorated boulders as well as the complexes of Türbe and Eski Mezarlık . From the decorated boulder in field no. 185-56 all decorated boulders with cup marks and standing stone complexes are intervisible. On the other hand, cup marks themselves are not visible from a long distance, only the boulders with cup marks are visible from a long distance. Intervisibility patterns between cup marks and the standing stone complexes can be seen in (Fig. 8. 3).

In the Hacidanışment village region, a cairn cemetery is situated on higher ground, which also possesses a higher degree of intervisibility with other monuments in the region. The analysis of intervisibility reveals that, with some exceptions the majority of monuments can be seen from any other monument in the Hacidanışment Village region.

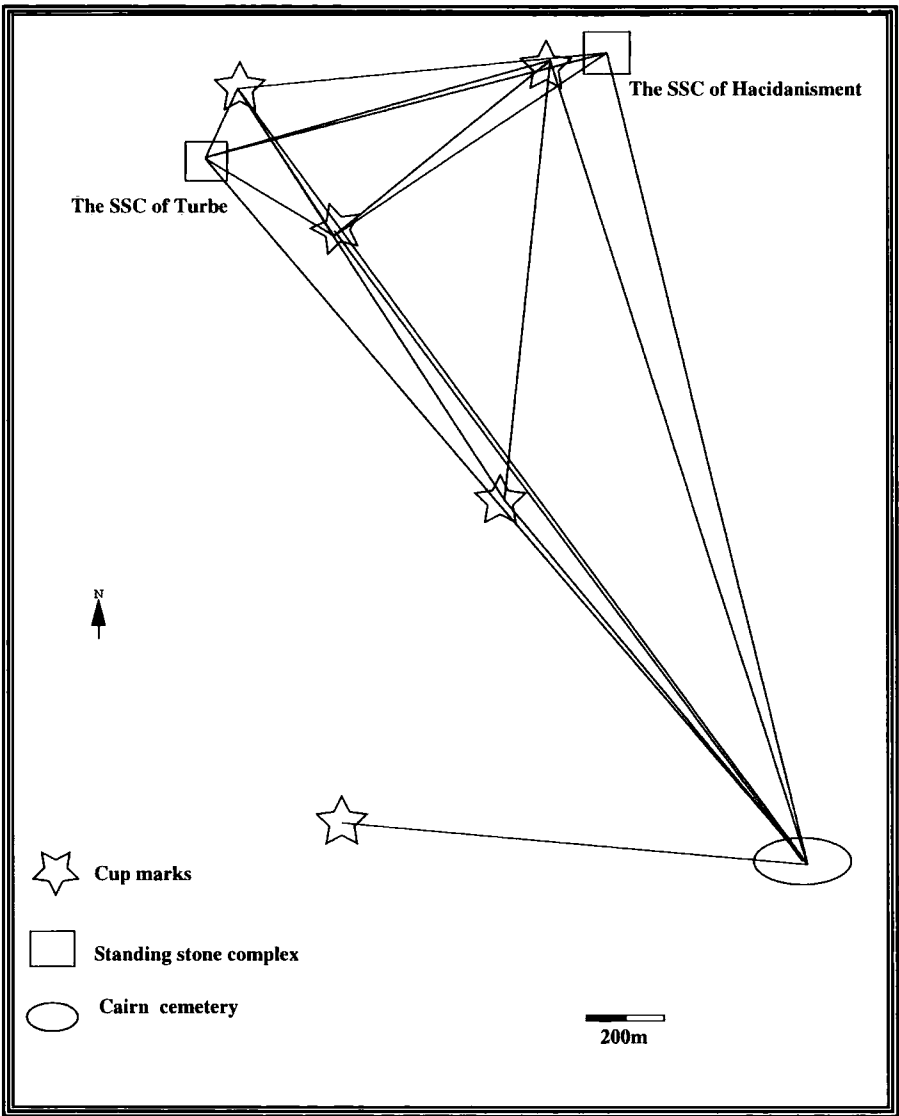


Fig. 8.3. The pattern of intervisibility between standing stone complexes, cup marks and a cairn cemetery in the Hacidanışment Village area.

To sum up, there are three different locations of the standing stone complexes of the Edirne region, and different locations may be explained by the different rituals and ceremonies. Views from all the complexes are dominated by the outlines of the highest mountain of the region – The Muhittin Baba. Patterns of intervisibility in the region show that from the Kırçeşme complex all the complexes can be seen while from other complexes only some complexes are intervisible. Cup marks themselves are not visible from a long distance, only the boulders with cup marks are visible from a long distance. The cairn possesses a higher degree of intervisibility with other monuments in the region.

Archaeoastronomy and Monuments

The aim of this section is to think about whether some standing stone complexes of the Edirne region may be related to astronomy. Archaeoastronomy has been defined as an interdisciplinary science that attempts to probe the astronomical knowledge of early peoples, and as a subdiscipline combining astronomy, engineering and archaeology that arose out of interest in apparent uses of astronomical techniques in ancient constructions (Burl, 1983; Ruggles, 1999). Evidence of prehistoric astronomy may consist of building, monument or artwork orientations or positions suggesting intentional astronomical alignments. Archaeoastronomical studies have revealed that ancient monuments were sometimes aligned to the rising or setting positions of celestial bodies, such as the sun, moon and stars at particular times, or positioned in a manner that recorded or predicted such astronomical events as solstices or equinoxes (Wood, 1978; Burl, 1983; Ruggles, 1999). Ethnographic works show that the boundaries between well-defined time periods tend to be marked off by ritual activities such as seasonal festivals, and astronomical observations provide a reliable way of demarcating these time intervals (Krupp, 1983). Astronomical observations are necessary among agricultural peoples for such practical reasons as determining optimum dates for planting. Astronomy has served ritual specialists for determining the proper times for performing the ceremonies associated with planting, to ensure sufficient rainfall and good crops. Such rituals may have been held on days of astronomical events, such as the solstices and equinoxes, and at buildings or monuments designed to mark these events.

All standing stone complexes in the Edirne region lie on SW-NE direction. All complexes consist of multiple stone rows which lie parallel each other, and most of them are aligned on the midwinter sunset (solstice). While the solstices (21 June and 21 December) are the easiest to observe with accuracy, the timing of the quarter days (beginning of February, May, August and November) and equinoxes (21 March and 21 September) have more practical relevance to the seasonal cycle, in particular to herding and farming schedules (Burl, 1983). The Equinox is difficult to observe, for according to Ruggles (1999: 149), the timing of the sunrise and of the sunset quickly changes during this period, making it difficult to observe precisely a specific day. However some simple methods are available to indicate the approximate position of the Equinox (Trevvarthen, 2000).

In the Edirne region, observation was only made at the Kırıkköy Complex. The midwinter sunset (21 December) in 1997 and the midsummer sunrise (21 June) in 2004 were observed at Kırıkköy. The midwinter sun certainly seems to set in line with the standing stone rows of the Southern core. ~~At sunset the shadows of tall stones in the core were cast along their rays to~~ top of each other (Fig. 8. 4). First position of the midwinter sunset has changed slightly since ca. 2000 BC, but the effect of any correction is to show that the original alignment was slightly to the left of its present position.



Fig. 8. 4. The midwinter sunset (21 December) observation in Kırıkköy at 4.35 pm. Stone shadows set in line in the southern core.

The midsummer sunrise seems also significant at the Kırıkköy complex. The sun rose near the Muhittin Baba Mountain, which lies at a distance of ca. 22 km (Fig. 8. 5). However, the first position of sunrise has also changed (see Bradley 2000a), and during the Iron Age (ca. 1st Millennium BC) the sun probably rose from behind the mountain peak.

No observations have been done in other standing stone complexes of the Edirne region. However, on the basis of topographic similarities and differences between the standing stone complexes of the Edirne region, some generalizations can be made. The Kırçeşme standing stone complex lies on a broad ridge-top like the Kırıkköy complex. In the Kırçeşme complex all rows are directly faced to the Muhittin Baba Mountain, NE direction. During the summer Solstice, the sun possibly rises on the top of the mountain. The Türbe complex is located on a slope, and has a very restricted view in one direction, and is probably aligned on the midwinter sunset. There are topographic differences between different parts of the complexes and the height of the stones might have played a role. On the other hand either the setting or the rising sun can be observed in the Berberoğlu Ayazması complex.

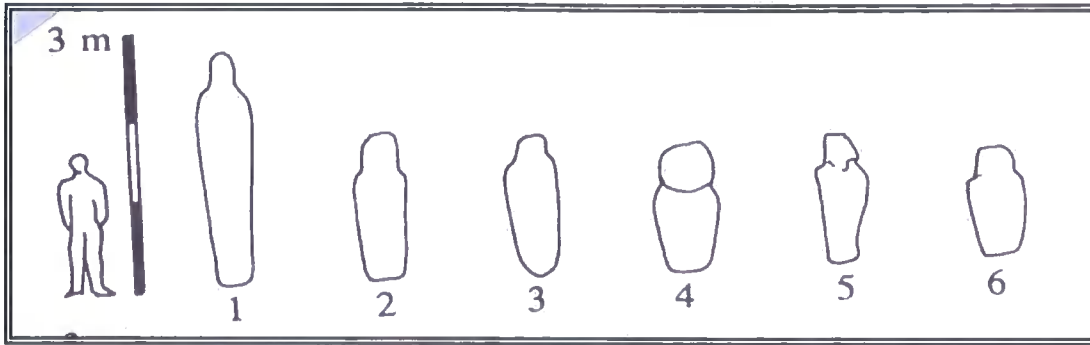
To sum up, the midwinter sunset (21 December) in 1997 and the midsummer sunrise (21 June) in 2004 were observed at Kırıkköy. In the midwinter sun set sunset the shadows of tall stones in the southern core were cast along their rays to top of each other. In the midsummer sunrise, the sun rose near the Muhittin Baba Mountain, which lies a distance of ca. 22 km. It is probable that the monument has been designed to mark some special events.



Fig. 8. 5. First seconds of the midsummer sunrise (21 June) from Kırıkköy at 5.31 am. Sun has been rising nearby the Muhittin Baba Mountain

Symbolic Readings of Special Standing Stones and Texture

The aim of this section is to interpret special standing stone forms and texture of the Edirne region. Forms of standing stones indicate that certain individual standing stones may have had a specific significance. In the standing stone complexes of the Berberoğlu Ayazması and Kırçeşme in the Edirne region, some stones look like anthropomorphic statues with very stylized 'shoulders' and 'heads'. Anthropomorphic statues or statue menhirs have been observed in different parts of Europe (e.g. Mallory, 1995). However, most of them have inscribed features such as dress ornaments or weapons. On the other hand, anthropomorphic statues with very stylized shoulders and head from Turkish Thrace may be compared to simple carved anthropomorphic statues from Corsica, France (e.g. Cesari, 1994: 63-64, Fig. 2-4, Camps, 1988: 205. see Fig. 8. 6 A-Band and Fig. 8. 7 - 8. 8). Corsican anthropomorphic statues are dated to the 2nd Millennium BC (Camps, 1988: 209). Similar examples to those of Turkish Thrace can also be found on Guernsey Island, UK, and date to the Neolithic Western Europe period (Kinnes and Grant, 1983: 43). However, in the Guernsey examples, breasts were carved on stones.



A



B

Fig. 8. 6. A B Simple carved anthropomorphic statues from Corsica / France
(After, Camps, 1988)



Fig. 8. 7. Stones from Berberoğlu Ayazması which remind anthropomorphic shapes



Fig. 8. 8. Stone from Kırçeşme which suggests anthropomorphic shapes

Anthropomorphic statues may have served as a means of presenting the ancestral dead in ritual contexts designed to facilitate communication between the worlds of the living and the dead. As Keates (2000: 91) argues, shaping boulders as human beings was intended to create the sense of ancestral presences at work in the landscape by which living present social actors could engage with deceased absent social actors during the time and space of the ritual performance. Hence, anthropomorphic statues may serve to represent in solid form the omnipresent ancestors.

Thomas and Tilley (1993) mention that the stone rows are also closely connected with body symbolism. The stone rows can be interpreted as gigantic parallel ribs. However, I believe that this is not very a strong interpretation for the standing stone rows of Turkish Thrace.

On the basis of the Grand Menhir Brise in Brittany, Bradley (1997: 71) suggested that some of the standing stones take the form of an axe. Thomas and Tilley (1993) support this view and they pointed out that in Brittany there was a striking resemblance between many standing stones and axes. The symbolic association between standing stones and axes is strengthened by the five axes buried in an upright position at the foot of the menhir at Le Manio and decorated motifs used axes on megalithic monuments. Single standing stones in Turkish Thrace do not show the axe form. On the other hand, a tall single standing stone in the Türbe complex has the shape of a battle-axe (Fig. 8. 9).



Fig. 8. 9. A Battle-axe shaped stone from the Türbe Complex

Burl (1993) pointed out that some standing stone shapes are related to fertility. The pairs of flat and pointed topped stones were meant to be symbols of male and female fertility (Burl, 1993: 3). Perhaps their interpretations are quite old however, Turkish Thrace has similar view. In almost all standing stone complexes of the Edirne region, pairs of flat and pointed topped stones have been found (Fig. 8. 10).

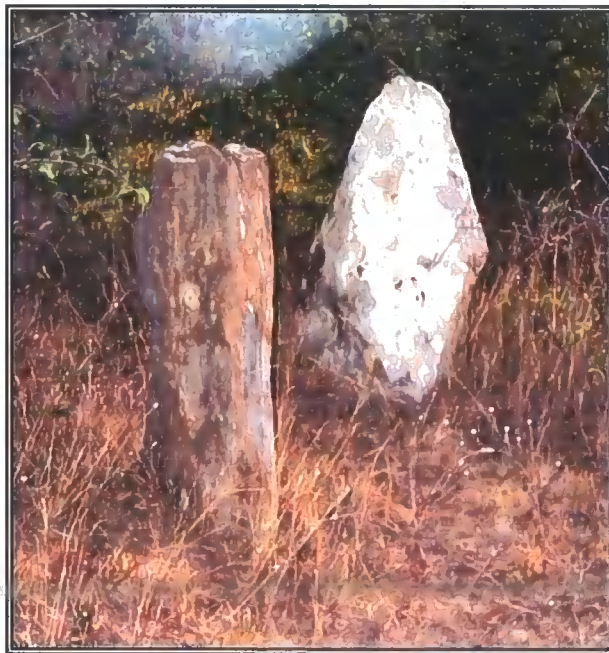


Fig. 8. 10. A pair of standing stone at the Türbe complex.

Use of different textured or coloured stones in the megalithic architecture of Europe has long been recognised (Lynch, 1998; Bradley, 2000a; McGregor, 2002). According to archaeologists they have a symbolic rather than an aesthetic role (e.g. Lynch, 1998: 63; Bradley, 2000a). The position of different coloured stones in the standing stone complexes of the Edirne region meant that a regular pattern could not have been maintained. On the other hand, the use of white quartz in the standing stone complexes may be symbolically important. Because of its whiteness and brightness, white quartz became significant in the lives of people during Neolithic Europe and was selectively used in monuments and as part of the portable material culture associated with the actions and events enacted at places (Darvill, 2002). According to Darvill (2002), the presence of quartz in structures such as Newgrange and the Clava Cairns, which has been interpreted as cosmic references to solar events - especially wintertime sunrise- may be reconsidered in terms of oppositions between the sun and moon (Darvill, 2002). Burl (2000) illustrates the extremely widespread use of quartz in the construction of stone circles. According to him ceremonies may have been performed by moonlight when quartz would have sparkled (Burl, 2000: 226). He also suggested that the white pebbles within some stone circles were soul-stones, symbolizing the moon to which the spirits of the dead had gone (Burl, 1981: 93).

To sum up, stones with very stylized 'shoulders' and 'heads' in the complexes of the Edirne region look like anthropomorphic statues, and they may represent in solid form the omnipresent ancestors. The pairs of flat and pointed topped stones may also be related to symbols of male and female fertility. White quartz has also been used in the standing stone complexes of Turkish Thrace as used in the construction of megalithic monuments of Europe. They have probably a symbolic rather than an aesthetic role.

Symbolic Readings of Megalithic Decoration

The aim of this section is to interpret megalithic decoration of the Edirne region. As Taçon *et al.* (1997: 942) argue, cognitively humans had a desire and perhaps a need to mark and transform landscapes into cultural places or localities enriched with symbolic meaning. Marks or decoration on rocks may serve as transmitters of information about their producer or user, and may indicate religious, social or tribal affiliations (Lyton, 2001). The main type of decoration on the stones of the Edirne region is cup marks. Cup marks have been found on standing stones, capstones of the dolmens and on natural boulders in the landscape. Although cup marks have a world-wide distribution, they were made at different times in different places for different reasons (Taçon *et al.* 1997: 945). On the other hand, ethnographic research shows that sites with cup marks are used for different ceremonies (Taçon *et al.* 1997: 946). Many researchers observed that cup marks become highly visible in low sunlight, which only occurs at certain time of the day - sunrise and sun set (e.g. Waddington, 1998: 35). During the sunrise and sunset

the carvings are most vivid and therefore, their presence in the world is at its most potent. The implication is that it may have been at such transitional times of the day that ceremonial acts took place. According to Waddington (1998: 33), as symbols, the cup mark tradition conflates the social, cosmogonic and mythological order into a single powerful set of signifiers, and hence these signifiers are intimately bound up with the maintenance, and any subsequent transformations of, that order. Bradley (2000b: 71) argued that cup marks do not copy anything taken from daily experience, and because of that they require more interpretation. Most of the compositions bear a striking resemblance to those experienced in altered states of consciousness, brought on by intoxication, hallucination, hyperventilation and trance. A neuropsychological interpretation of rock-art indicates that they were recreated, reconstituted, recalled projected mental images (Lewis-Williams, 2001).

Cup marks have been found in all standing stone complexes and most of the dolmens in Turkish Thrace. They are usually visible and are most vivid during sunset and sunrise. The established tradition of carved marks was drawn on to sanction the evolving ideological and social order. An important linkage with the past is the maintenance of the visibility of the cup marks in the world of the living. They could probably play a part in ceremonies and rituals (see Taçon *et al.* 1997: 946). In the Hacıdanışment area of the Edirne region, cup marked outcrop rocks are not randomly located across the landscape, but are located close to the megalithic monuments. In western Europe, the most complex carvings are visible from more of the surrounding area than those with simpler designs (Bradley, 1997; 2000b). With the exception of Scotland, cup marks are generally concentrated on higher ground. Sometimes the carved rocks might be more difficult to reach, and in this case it would certainly be possible to limit access to these images. Rock art can be seen as one means used by prehistoric communities to convey the specificity of particular places (Diaz-Andreu, 2003). It seems, as if abstract art is often associated with remote locations in the landscape, where few people could have seen these images at the same time. Naturalistic designs, on the other hand, tend to be found closer to the settlement sites, where the audience could have been very different (Bradley, 2000b: 71). The remote locations of the sites are reflected by the arcane character of the images that were made there, and in these case control over the meanings of the rock art may have been an important source of power (Bradley, 2000b: 73). In the Hacıdanışment area of the Edirne region, decorated boulders consist of cup marks, and are located close to megalithic monuments as well as prehistoric settlements. Certain locations were within the margins of the settled landscape and would not have been difficult to find, although it is always possible that some people were not allowed to visit them. It seems evident that particular kinds of places may have been associated with specific power. Some locales are probably more ritually charged than others (e.g. Diaz-Andreu, 2003), and ritually charged locales are marked by erected monuments as well as carved stones.

To sum up, cup marks of Turkish Thrace have been found on standing stones, capstones of the dolmens and on natural boulders in the landscape. They are usually visible during sunset and sunrise, and they could probably play a part in ceremonies and rituals.

Social Memory and Monuments

An important dimension of social practices is their relationship with the past, and the extent to which current practices repeat earlier practices as a form of memory. The construction of social memory can involve direct connections to ancestors in a remembered past, often based on the re-interpretation of monuments or landscape (Van Dyke and Alcock, 2003). A related and common use of social memory is to create and support a sense of individual and communal identity. Memory is complex in that it is a combination of mental acts such as recognition, recall and articulation (Fentress and Wickham, 1992: 26). Recall is internal remembrance involving some form of mental presentation, while articulation is the communication of recollections. For a memory to become a significant part of the group's memory, for it to move into the foreground, remembrance of an event must concern the largest number of members of a group. These group memories arise out of group life itself or from relationships with the nearest and most frequently contacted groups (Halbwachs, 1980: 43). Individuals remember in their own way, and place varying degrees of importance to specific memories. The collective memory is the abstracted essence of an event or plan or story that a group holds because of their common experience of witnessing the event. Rowlands (1993) makes an archaeologically useful distinction between inscribed memory practices, characterized by repetition and public access, and incorporated memory practices, characterized by opaque symbolism and secrecy. Inscribed memory is manifested in materially visible commemorative activities such as the construction of monuments, whereas incorporated memory lends itself to obliteration or fleeting acts that leave few archaeological traces (Bradley, 2000b: 157-8).

The construction of social memory in Turkish Thrace may involve direct connections to the megalithic monuments. An alternative model of researching the megalithic monuments and their landscape involves the collection of ethnographic data (Holtorf, 1997; Bradley, 2002: 12-13). This work consisted of the identification of traditional beliefs for megalithic monuments and their landscapes in the Edirne region of Turkish Thrace. Ethnographic data shows that according to modern communities of Turkish Thrace the dolmens were believed to be the burial place of a holy or important person while the standing stone complexes were believed to mark the graves of the martyrs. There are also many stories about rock carvings and standing stones; i.e. the standing stones were real persons turned to rock. In Turkish Thrace, megalithic monuments and their landscape may have a number of different roles in the life of the community. They may act as past cemeteries, the burial places of holy people,

sources of buried treasure or grazing places etc. It appears that the archaeological landscape is composed of a number of mnemonic points for individual and collective representations. When we look at Western Europe, many legends and practices connected to dolmens and standing stones are connected with male virility and female fertility (Mohen, 1999: 18). Popular tradition often imbued the megaliths with a life force that would foster love and health. Such beliefs were reinforced by the phallic shape of many of the stones like the standing stone of La Tremblais at France which inspired circle dances, embraces and rituals. The health of newborn infants was said to be improved if they were passed through the hole in a slab dolmen at Trie-Chateau (Mohen, 1999).

I have mentioned earlier that from every megalithic complex the Muhittin Baba Mountain is visible, and that it is up to a distance of more than 30 km. It was probably a symbolically important landscape feature or a sacred place for prehistoric communities. Carmichael (1994: 3) pointed out that a sacred place is not simply a piece of land or a location at a significant position in a landscape. What is known as a sacred site carries with it a whole range of rules and regulations regarding people's behaviour in relation to it, and implies a set of beliefs to do with the non-empirical world, often in relation to the spirits of the ancestors, as well as more remote or powerful spirits. In addition, strong connections have been made between mountains and rock carvings, for example, the Croagh Patrick Mountain in Ireland and the Simonside in Northumberland and the mountains have been interpreted as sacred (Bradley, 1997).

The Muhittin Baba Mountain was called after a Bektashi Holy person, who lived in the 16th Century. His grave sits on the top of the mountain. People often go to pray there in order to be cured of illness, having a baby or finding a decent person for marriage. If their wishes come true people sacrifice an animal on a sacrificial stone near his grave or give some money to the poor. Near the top of the mountain there were two cup marks or grinding hollows, however at the present day have been buried under military works. I have already mentioned that Bektashi shrines are built on the ancient Thracian cult places (see Chapter 4). The villagers believe that these cup marks are Muhittin Baba's cooking set, for it is said he used to cook here endless meals for the poor. There are some natural marks on another stone which the villagers believe were marks made by Muhittin Baba's horse's feet marks. There are also many stories about Muhittin Baba and his miraculous healing power. All these stories indicate that the Muhittin Baba Mountain is important in spiritual way to present day people. Ethnographic data show that megalithic monuments of Turkish Thrace are sites of memory because they continued to play a role in present times.

Barrett (1994) pointed out that it is vital to consider the long-term creation of monumental sites rather than assuming that the total plan represents a single-phase construction. This leads to the notion of the biography of the site, with a gradual accretion of place-value with

increasing longevity and/or differentiation of associated social practices and memory. As a working hypothesis we can suggest that the standing stone complexes of the Edirne region developed in different stages. For example, the Kırıkköy complex consists of different clusters with earthen banks, boundary stones, stone rows and a ditch. In its later phases boundary stones may have been erected and then later, standing stone rows were may be created. Different clusters of the Kırıkköy complex may also have been created in different time period. A further hypothesis is that the Kırçeşme complex may have been enclosed first by a ditch and later filled with standing stones, again with different parts of the complex constructed at different times. For example, the north-western part of the complex contains a large number of tall massive stones which are an exception in the other parts of the complex. The Berberoğlu complex is divided into two parts and consists of multiple stone rows. The different oriented stone rows in the complex may suggest different phases. One possibility is that rows or clusters were created by a different social group, in line with their social-political ambitions and the requirements of ritual. The interplay between the social groups each creating, maintaining and developing their individual grouping would result in a dynamic network of ritual and political practice in which the actual stones would have been enmeshed.

The complexity of the standing stone complexes of the Edirne region is a fascinating example of the social implications in the ordering of space. It is clear that there are several clusters or groups of stone rows at the complexes. The landscape beyond the complexes contains decorated boulders, cairns and dolmens. The combination of stones into groups, clusters and lines can be linked to an anthology of biographies, in which the spatial connectedness of the stones interacts with the dense networks of personal biographical information recounted in myth and narrative at the complexes.

The Chronology of Monumentality in Thrace

Thracian megalithic monuments are located on the Istranca, Sakar and Rhodopes Mountains. There is a wide variety of types of monuments: dolmens, standing stone complexes, tumuli, stone circles, rock niches, rock sanctuaries, boulders with cup marks. Although archaeological excavations have been conducted on dolmens, rock sanctuaries and tumuli, there are as yet no 14C dates. However, on the basis of artefacts discovered in excavations, Thracian megalithic monuments are dated to the Early Iron Age, between around the 11th and 8th century BC, with reuse during the Hellenistic-Roman period (Gotsev, 1997; Yükmén, 2003). It seems evident that Thracian megalithic monuments were built later than other megalithic monuments in Europe. In Western Europe megalithic monuments generally appear to date after the introduction of farming, approximately 5000-4500 cal. BC (Beinhauer *et al.* 1999). On the other hand, the Caucasian megalithic monuments have been dated to between 2400-1000 BC (Joussame, 1988: 265). Some archaeologists (e.g. Leshtakov, 2002) believe that the Thracian

megalithic tradition is possibly connected with the Late Bronze Age tradition. During the Late Bronze Age (ca. 1500-1000 cal. BC), there was a migration from the southern Russian steppes (Hoddinott, 1981). The Late Bronze Age culture of Thrace emerges without links to any local antecedents. Rock sanctuaries on natural hills first appear in the Late Bronze Age (Leshtakov, 2002; Christov, 2001). Some of these sanctuaries have niches, steps and cup marks. Tumulus cemeteries are also documented in the Late Bronze Age. In some of these tumuli, the burial chamber was covered by small stones overlapping each other to form a cairn (Archibald, 1988).

Some doubt has been raised regarding the chronology of standing stones. There are as yet no excavations in standing stone complexes. However, all standing stone complexes showed regular plans, and some standing stones were associated with dolmens and tumuli. A circular stone monument was recently excavated in Rhodopes, and it has been dated to the Early Iron Age (Nekhrizov, 2001). Archaeologists (e.g. Özdoğan, 1999b; Akman, 1997; Christov, 2001) believe that standing stone complexes were clearly dated to the same period as other megalithic monuments. On the other hand, some Bulgarian researches believe that these monuments are medieval Muslim cemeteries (J. Chapman personal communication, 2003). All of the standing stone complexes in Turkish Thrace lie in a SW-NE direction, opposite to Mecca. No human bones have been observed in the many treasure hunters' pits found around the area. In addition, Muslim cemeteries do not have regular banks, ditches and cairns. Historical and ethnoarchaeological evidences show that standing stones of Turkish Thrace were regarded as martyr grave stones and standing stone complexes were reused as cemeteries. On the other hand, during Christianity, chapels are often built on the ancient Thracian cult places. Bektashi shrines in Turkish Thrace are also built on the ancient Thracian cult places on mountains. Certainly, this does not mean that the rock sanctuaries, standing stone complexes or dolmens of Thrace date to the medieval period.

CHAPTER 9

CONCLUSION

This investigation of the megalithic monuments of Turkish Thrace, which comprise the forms for this thesis, has been guided by some specific questions. They concern the monuments, spatial distribution, date and origin, and the relationship between these monuments and society. It must now be considered to what extent these questions have been answered. I believe that my work in Turkish Thrace on megalithic monuments has made some progress in filling some of the gaps existing in the Balkan archaeology. More specifically, this work is clearly the first serious attempt to investigate the megalithic monuments of Turkish Thrace within a broader archaeological perspective. However, there are still some unsolved problems, such as origin of megalithic monuments in the Balkans as well as the date of some monuments.

The locating and recording of dolmens was the main goal of early researchers and so little attention was paid to standing stone complexes and other megalithic monuments in Turkish Thrace. My research was conducted as a regional survey with the aim of examining both the geographical distribution of the full range of megalithic monuments - standing stone complexes, dolmens, tumuli, boulders with cup marks and rock-cut features - and also that of settlements and artefacts belonging to different periods. My documentation of the megalithic monument of Turkish Thrace was achieved, firstly, by a systematic extensive field survey of a selected area. The Istranca Mountains area of the Edirne region, where megalithic monuments were already known, was chosen as the zone in which to conduct an extensive survey. During this survey, 14 standing stone complexes, five of which were newly discovered, were investigated. One rock-cut feature, a rock carving and a fortified monumental complex, and at least five dolmens, which were associated with standing stone complexes, were also investigated. On the basis of the preliminary results of this extensive survey, a representative group of standing stone complexes - Berberoğlu Ayazması, Hacıdanışment / Eski Mezarlık , Türbe, Kırçeşme and Kırıkköy- were selected and for a detailed study.

All of the standing stone complexes of Turkish Thrace have common features: they contain multiple stone rows. These rows, as well as single stones, lie roughly parallel to each other at angles of generally 220, 230 and 240 degrees, and there is a marked presence of a North-East / South-West orientation for the faces of each stone. In all of the standing stone complexes, rectangular bodies with flat, pointed and rounded tops are the dominant stone shape. Single cup marks are also the most frequent decorative element found in all of the complexes.

On the basis of the common similarities and differences in the plan between the complexes, six different spatial arrangements of standing stones were recognized. The first arrangement comprises clusters of standing stones associated with oval banks, bordered by small stones and a ditch. Inside the clusters, there are multiple rows consisting of tall stones. This arrangement is also found in the standing stone complexes at Kırıkköy. The second arrangement comprises a single oval earthen bank bordered by small stones and multiple stone rows. Similar arrangement has been found at Hacıdanışment / Eski Mezarlık . The third arrangement is represented by Berberoğlu Ayazması with no banks and ditches, while the whole complex has a trapezoidal shape. The fourth arrangement is similar to the third, with no banks and ditches, and with multiple stone rows composed of mainly small stones. This arrangement can be observe in the standing stone complexes at the Lalapasa and Cevizlik. The fifth arrangement is similar to the fourth, but with a ditch and oval outline, as the standing stone complexes of Eski Bağlar and Yağcılı. The sixth arrangement is represented by the Sarıdanışment complex where standing stones lies on top of and around large tumuli. These different arrangements of standing stone complexes in the Edirne region might have been produced by different social groups, according to their social-political ambitions and the requirements of their rituals. However, no excavations have been undertaken at any standing stone complexes. Furthermore, I agree with Barrett's (1994) argument that it is vital to consider the long-term creation of monumental sites rather than assuming that the total plan of the site represents a single-phase of construction. As a working hypothesis it can be suggested that the standing stone complexes of Turkish Thrace developed in different stages. For example the construction of banks and ditches, and the creation of stone rows, may have occurred in different stages. Some groups of stone rows or some clusters may also have been created in periods. The combination of stones into groups, clusters and lines can be linked to an "anthology of biographies", in which the spatial connectedness of the stones interacts with the dense networks of personal biographical information recounted in myth and narrative at the complexes.

An intensive survey of the areas lying between documented standing stone complexes- those Türbe and Hacıdanışment / Eski Mezarlık - was conducted in order to identify associated archaeological sites and finds. A block of approximately 4 x 2 km was examined by systematic field walking. During this intensive survey, five rock boulders with cup-marks, 22 cairns, four tumuli, one monumental complex, two settlements and one dolmen were recorded. The majority of the collected pottery can be dated from the Roman period to the Early Iron Age. The location of the cup-marked boulders and outcrop rocks are significant. All are located close to the megalithic monuments such as dolmens, standing stone complexes and cairns. Cup marks are also found in the monumental complex. It is a unique complex with a half circular rubble bank and four cup-marked stone boulders. It lies very close to the İkiztepe cemetery where four tumuli and fifteen cairns were found. On the basis of the collected pottery, one of the settlements can be dated to the Early Iron, Hellenistic and Roman

period while the other dates to the Late Roman and Medieval periods. Off-site artefacts, mostly consisting of Roman tiles and sherds, were also found in the intensive survey area.

The intensive survey, then, provided important evidence relating to pastland use. It showed that all of the megalithic monuments (standing stone complexes, dolmens, cairns and cup-marks on outcrop rocks) are concentrated in the same area. Archaeological settlements also lie very close to the monuments. The act of building monuments close to the settlements may be explained by the communication for the spirits of ancestors. The spirits of ancestors remained on the earth affecting the living ones either in positive or in negative sense. Monuments are the nexus of communications and exchanges between the living and the ancestors, A request for supernatural help can be made to the ancestor at monuments.

An important question concerns the date and origin of the megalithic monuments in Turkish Thrace. The standing stone complexes of Turkish Thrace are located in the Istranca Mountains where other megalithic monuments such as dolmens and rock-cut niches are situated. There are, as yet, no excavated standing stone complexes. On the other hand, some standing stones were associated with dolmens and tumuli. On the basis of artefacts discovered at the dolmens and tumuli in Western and Eastern Thrace, they may date to the Early Iron Age (around the 11th and 8th century BC) (Özdoğan, 1999b; Gotzev, 1997). In addition they were also reused in the Hellenistic and Roman periods. This association may indicate that standing stone complexes also date to the same period as the dolmens and tumuli. This impression is supported by the fact that small fragments of Iron Age pottery were found in a disturbed section of the Yağcılı complex as well as in cairns around the Türbe and Hacıdanışment / Eski Mezarlık complexes. Standing stones have also been found in Bulgarian and Greek Thrace. The standing stone complexes of Bulgaria were first investigated by the Shkorpil Brothers in 19th century AD. At the first time they formed the basis for a typology of standing stone complexes, such as regular or irregular and rows, circles or squares. They also observed that some of the standing stone complexes, but not all, were mixed with Turkish cemeteries. On the other hand, the Bulgarian archaeologists paid little attention to the standing stone complexes, because they believed them to be Turkish cemeteries. A circular stone monument was recently found and excavated at Dolni Glavanak in the Eastern Rhodopes (Nekhrizov, 2001). It has been dated to the Early Iron Age, with evidence of reuse during the Hellenistic-Roman period.

According to modern communities in Turkish Thrace, the dolmens are believed to be the burial place of a holy or important person, while the standing stone complexes are believed to mark the graves of the martyrs. My investigations certainly showed that parts of the megalithic complexes from the Ottoman period until mid 19th century AD were reused as Muslim cemeteries. Fragments of human bones found under some Bulgarian standing stones may also support this view. This leads to the notion of the biography of the site, with a

gradual accretion of place-value with increasing longevity and/or differentiation of associated social practices and memory. I believe that standing stone complexes are sites of memory because later they continued to play a role in medieval funerary activities in the region. However, I believe that the megalithic monuments, such as the dolmens and standing stone complexes, of Turkish Thrace were first built in the Early Iron Age (if not earlier) and later reused up into the medieval period.

The origin of the Thracian megalithic monuments is also problematic. In Balkan prehistory, an important cultural change occurred during the Late Bronze Age. This change appears to be marked by a movement of people, probably from Russian Steppes. Cairns, cup-marks, rock-cut sanctuaries are documented in the Early Iron Age cultures, which is possibly connected with the Late Bronze Age tradition (e.g. Leshtakov, 2002). The available data in the Russian Steppes shows that the traditions of erecting cairns and standing stones existed since the third millennium BC (L. Koryakova, personal communication, 2004). Furthermore, the standing stones were also erected on top of or around cairns, and some standing stone complexes consist of rows. Standing stones have rectangular bodies and flat, pointed and rounded tops as in Turkish Thrace. In my opinion then, one can look for the origin of the megaliths in the Russian Steppes. However there are as yet no detailed publications of these monuments.

In Eastern Europe, megalithic monuments were also built in the Caucasus region. The Caucasian megalithic monuments consist of chamber tombs, although they have been classified under different categories (Markowin, 1982: 108). They are single chambered in form. The shape of the chamber is trapezoidal, rectangular and horse-shoe shaped with a port hole. The monolithic slabs were also carefully adjusted. The dolmens of the Caucasus have been dated to between 2400 and 1000 BC (Joussaume, 1988: 265). These single chambered rectangular dolmens from the Caucasus region can be compared to those of the Balkans. However, the dolmens from Caucasus are more elaborately built. Furthermore, burial customs and materials found in the dolmens are different in both regions, and there are no standing stones in the Caucasus region. On the other hand, stone circles have been found in Eastern Turkey, Azerbaijan and Armenia (Yükmen, 2003). There are also polygonal dolmens in these regions. In the Caucasus, the megalithic tradition appears earlier than in the Balkans. However, there are as yet no proven direct contacts between the Balkans and the Caucasus.

Another question concerns why the standing stone complexes of Turkish Thrace were built? On the basis of the ethnographic and archaeological work discussed by Whittle (1997: 163) and Parker Pearson (Parker Pearson and Romilisonina, 1998), I suggest that the standing stones of Turkish Thrace may relate to ancestors and death. Prehistoric monuments laid claim to land through the legitimating of ancestors and their use for communal ceremonies. Standing stones may have been erected after the death, and members of society and requests for supernatural help may have been made to the ancestors through the stones. Through the

construction of such monuments a link may have been created between the living and their forbears. The ancestors may have been perceived to have had the power to protect and influence the fortunes of the living. The standing stone complexes of Turkish Thrace were also places where ceremonial and ritual activities took place. One of the most striking facts about the standing stone complexes of Turkish Thrace is their specific orientation. All of the standing stone complexes in Turkish Thrace lie in a SW-NE direction, aligned on the midwinter sunset. The midwinter sunset (21 December) and the midsummer sunrise (21 June) were observed at the Kırıkköy complex in 2003. During the midsummer sunset the shadows of the tall stones in the core of the complex cast their rays to the top of each other. During the midsummer sunrise, the sun rose on the Muhittin Baba Mountain, which is the highest mountain in the region. Solstices and equinoxes would have formed natural divisions of the year in prehistoric times, and may have been marked off by ritual activities such as seasonal festivals. In particular the standing stone rows in Turkish Thrace may have been intended for sequential processions. A procession is defined as a groups of people moving in an orderly and directional manner. As Johnston (1999: 39) argues, processions are ceremonial in character, taking place to mark an event or to enact a ritual. Such ceremonies and ritual activities may have taken place in monuments on specific days, and may have involved people's requests for supernatural help.

The different locations of the standing stone complexes may also be explained by different rituals and ceremonies. Past societies may have chosen different forms or sitting solutions when creating monuments used for rites of passage, social interaction and ceremonies.

To sum up, it is evident, that my work in Turkish Thrace is still at a very initial stage. However, I do believe that my research has provided a firm ground for the further investigation of megalithic monuments in Turkish Thrace. Given that there are insufficient excavations of megalithic monuments in Turkish Thrace, our future aim is to undertake an excavation project at a standing stone complex, and to continue intensive surveys over the selected parts of Turkish Thrace.

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APPENDIX 1

TURKISH THRACE FIELD RECORD FORM

SITE NAME:	DATE:	INITIALS
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FIELD NO:	ORIENTATION:
SURFACE COVER:	VISIBILITY:

Transect No	Pottery	Chipped Stone.	Grndst.	Others	Daub Fragments
1					Y: N:
2					Y: N:
3					Y: N:
4					Y: N:
5					Y: N:
6					Y: N:
7					Y: N:
8					Y: N:
TOTAL					

Probable Chronological Periods Represented;							
Neolithic	Chalcolithic	EBA	MBA	LBA	Iron Age	Hell.-Roma	Medival

Notes:

APPENDIX 2

TURKISH THRACE SSC RECORD FORM

SITE NAME:	DATE:	INITIALS
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[illegible]

Notes:

APPENDIX 3

The Berberoglu Ayazmasi Complex

Body Shapes of the Southern Area

Rectangular	Irregular	Rounded	Pyramidal	No data	Total
128 (70.7%)	14 (7.8%)	15 (8.2%)	7 (3.9%)	17 (9.4%)	181 (100%)

The Berberoglu Ayazmasi Complex

Body Shapes of the Northern Area

Rectangular	Irregular	Rounded	Pyramidal	No data	Total
250 (76.2%)	27 (8.2%)	17 (5.2%)	24 (7.3%)	10 (3.1%)	328 (100%)

Total

378 (74.3%)	41 (8.1%)	32 (6.2%)	31 (6.1%)	27 (5.3%)	509 (100%)
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The Berberoglu Ayazmasi Complex

Top shapes of the Southern Area

Flat	Flat-Pointed	Pointed	Rounded	Irregular	Broken or no data
21 (11.6%)	16 (8.8%)	56 (30.9%)	53 (29.3%)	2 (1.1%)	33 (18.3%)

Total: 181 (100%)

The Berberoglu Ayazmasi Complex

Top shapes of the Northern Area

Flat	Flat-Pointed	Pointed	Rounded	Irregular	Broken or no data
41 (12.5%)	14 (4.3%)	12 (3.6%)	102 (31.1%)	124 (37.8%)	35 (10.7%)

Total: 328 (100%)

Total

62 (12.1%)	30 (5.9%)	158 (31.1%)	177 (34.7%)	14 (2.8%)	68 (13.4%)
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Total: 509 (100%)

The Hacidanisment / Eski Mezarlik

Complex Body Shapes

Rectangular	Irregular	Rounded	Pyramidal	No data	Total
55 (84.6%)	3 (4.7%)	5 (7.4%)	2 (3%)	0	65 (100%)

The Hacidanisment / Eski Mezarlik

Complex Top Shapes

Flat	Flat-Pointed	Pointed	Rounded	Irregular	Broken or no data
4 (6.1%)	1(1.5%)	25(38.5%)	15 (23.1%)	0	30 (30.3%)

Total: 65 (100%)

The Kirikköy Complex Body Shapes

Rectangular	Irregular	Rounded	Pyramidal	Trapezoidal	No data
63(51.7%)	10 (8.1%)	24(19.7%)	9 (7.3%)	2 (1.7%)	14 (11.5%)

Total: 122 (100%)

The Kirikköy Complex Top Shapes

Flat	Flat-Pointed	Pointed	Rounded	Irregular	Broken or no data
20(16.4%)	13(10.7%)	27(22.1%)	28 (22.9%)	5 (4.0%)	29 (23.8%)

Total: 122 (100%)

The Türbe Complex Body Shapes

Rectangular	Irregular	Rounded	Pyramidal	No data	Total
216 (80.3%)	19 (7.1%)	26(9.7%)	5(1.8%)	3 (1.1%)	269(100%)

The Türbe Complex Top Shapes

Flat	Flat-Pointed	Pointed	Rounded	Irregular	Broken or no data
74(27.5%)	12(4.5%)	91(33.8%)	58 (21.6%)	8 (2.9%)	26(9.7%)

Total: 269 (100%)

The Kirçesme Complex Body Shapes

Rectangular	Irregular	Rounded	Pyramidal	No data	Total
173 (51.5%)	31 (9.2%)	66(19.7%)	56(16.7%)	10(2.9%)	336(100%)

The Kirçesme Complex Top Shapes

Flat	Flat-Pointed	Pointed	Rounded	Irregular	Broken or no data
73(21.8%)	21(6.2%)	100(29.8%)	79(23.5%)	10 (2.9%)	53 (15.8%)

Total: 336 (100%)

